

The Living Church

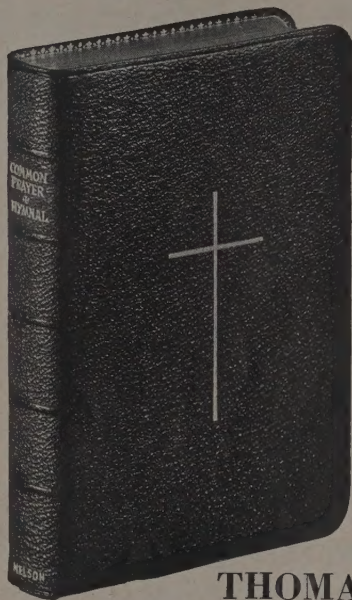
A weekly record of the news, the work, and the thought of the Episcopal Church

1549 Pentecost 1949

Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

—The Epistle for Whitsunday.

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LETTERS

Emily Wayland Dinwiddie

TO THE EDITOR: Your recent obituary notice of Emily Wayland Dinwiddie does less than justice to her distinguished career in the field of Social Service in America and in particular to her notable work in behalf of tenement house reform nearly four decades ago in New York City.

That chapter of her brilliant career is intertwined with the reform of Trinity's Tenements in New York City. More than ten years ago I had occasion to do some research into the role of Trinity Parish in the movement for Tenement House Reform in preparation for a Housing Conference sponsored by National Council in co-operation with the diocese of New York.

Miss Dinwiddie, the daughter of the Rev. William Dinwiddie and sister of Dr. Albert B. Dinwiddie, former president of Tulane University, was employed with the Charity Organization Society of New York that had been reorganized in 1882. She worked on housing and so investigated some of the New York tenements. Trinity Parish owned a series of tenement houses that had deteriorated generally. Her report of conditions of these tenements in behalf of the Society created a public sensation. A wealthy parish was deriving a portion of its income from sub-standard tenements. Here was a moral problem for the Church.

In 1908, Dr. William T. Manning became rector of Trinity Parish. At the first meeting with wardens and vestry he insisted that Miss Dinwiddie's report challenged Christian conscience and that Trinity must act promptly and boldly. Miss Dinwiddie was engaged at once to make an impartial and detailed investigation and to report on the Trinity Dwelling Houses. Her report was so fair and yet so convincing that the Parish agreed forthwith to carry out her suggested reforms as contained in the document entitled "Trinity Tenements."

To insure that the reforms would be carried out in the spirit in which she had recommended them, Miss Dinwiddie was appointed a member of the parish staff. This

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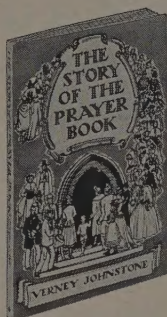
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1549

THE BOOK OF COMMON PRAYER

1949



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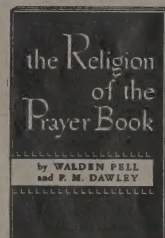
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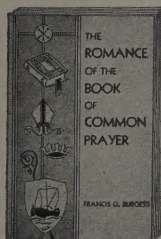
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permitted her to devote full time to supervising the dwelling house property from the social, as distinguished from the business, point of view. The reforms were carried out. Miss Dinwiddie continued in her post until World War I, when she undertook war service in Europe.

But she left behind in America a monument to her devoted labors as a social service worker. The criticism of Trinity's Tenements ceased entirely and the Church thereafter set an example as a model proprietor in matters relating to Housing. Under her leadership the Church penitent had become thereafter the Church militant, and leader of tenement house reforms in New York City. SPENCER MILLER, JR.
South Orange, N. J.

Woman's Voice

TO THE EDITOR: Bishop Hubbard's letter about "Women on Vestries" [L. C., March 6th] is interesting but he overstates the case when he says that women "have a voice in the election of delegates" to General Convention. My latest information is that women may serve on vestries in 31 dioceses. That is, in approximately two-thirds of the dioceses women have no voice in the policy making bodies of the parishes. In many parishes women have no vote in parish elections. In some cases where they have such a vote delegates to diocesan conventions are elected by the vestry and not by a parish election.

Bishop Hubbard's comments about women's service not being "conducive to getting the legislative business of the Church done" and the type of woman who is not "content with the voice they have" need documenting. He does say they "contribute" to the Church. A study made by Dr. Lewis B. Franklin before his retirement showed that more women than men have given to the endowment funds of the National Council and that the per capita giving of women is greater.

Gunnar Myrdal in *The American Dilemma* says that the only group comparable to the Negroes in this country in deprivation of their rights is women. This is surely true in the Church.

MRS. HENRY HILL PIERCE.
New York City.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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WHITSUNDAY: 400th ANNIVERSARY OF THE PRAYER BOOK IN ENGLISH

GENERAL

PRAYER BOOK

Diversities of Operations"

The Church throughout the United States—in fact, throughout the world—is commemorating the 400th anniversary of the Book of Common Prayer.

A Prayer Book window has been installed at Washington Cathedral. Parishes and whole dioceses, with the permission of diocesan, are conducting services according to the 1549 rite. New Yorkers will follow the 1549 Book at Evensong in the Cathedral of St. John the Divine. The Rev. James A. Pike and Fr. Joseph, OSF, will give appropriate addresses.

Six Rhode Island churches are uniting for an out-of-door Whitsunday service. A Churchman in New York is displaying collections of rare, old Prayer Books. The diocese of Chicago is broadcasting a half-hour radio program called "When Free Men Pray," and 4,000 of the diocese's clergy and laymen are assembling for a mass meeting.

ACU will recognize the quadricentennial at its national Eucharistic Congress in San Francisco next September and at each of its regional Congresses.

Throughout England Divine Services will follow a special order.

Anglican Society to Attend "Masse"

The Anglican Society, American Branch, has completed plans for a Regional Day to be held at St. Paul's Cathedral, Buffalo, on June 9th, commemorating the 400th Anniversary of the Book of Common Prayer.

The day's festivities will begin at 11 A.M. with a celebration of the Holy Communion—"The Supper of the Lord"—"The Holy Communion, Commonly Called The Masse," using the rite of 1549, by special permission of Bishop Scaife of Western New York.

Presiding officer of the Mass will be Bishop Scaife; celebrant, the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, and president of the Anglican Society; preacher, Bishop Pardue of Pittsburgh, and a member of the Society; Gospeller, the Rev. L. Densmore Jacobs, rector of the Church of the Good Shepherd, Binghamton, N. Y.; epistoler, the Rev. Arthur J. Rantz, rector, Church of the Epiphany, Cleveland, Ohio; deacon, the Rev. Paul B. Hoffman, rector of Trinity Church, Hamburg, N. Y.; sub-deacon,

the Rev. Rudolph O. Liesinger, rector, St. Matthew's Church, Buffalo; master of ceremonies, the Rev. Frank S. Patterson, rector, Calvary Church, Williamsville, N. Y.; assistant master of ceremonies, the Rev. Canon Robert R. Spears, Jr., St. Paul's Cathedral; Chaplain to the Bishop of Western New York, the Rev. Charles J. Burton, rector of St. Thomas' Church, Buffalo.

The afternoon session will be presided over by Bishop Oldham of Albany, honorary president of the Anglican Society.

Two papers will be read, one by the Rev. William H. Dunphy, Ph.D., rector of St. Mark's Church, Philadelphia, and editor of the *Anglican*, the Society's publication, on the subject, "The Forgotten Book—The Book of Common Prayer." The other paper will be read by the Hon. William R. Castle of Washington, D. C., former Undersecretary of State, on the subject, "The Prayer Book and the Laity."

Prayer Book Window

Washington Cathedral's observance of the 400th anniversary of the Book of Common Prayer will include the dedication on Sunday, June 5th, of a new window portraying in symbolic form the meaning and history of the 1549 Prayer Book.

The Cathedral's two-day observance will begin on Whitsunday at the celebration of the Holy Communion. A sermon on the Prayer Book will be given



PRAYER BOOK HISTORIAN: Canon Cleaveland (right) and Bishop Dun of Washington.

by the Rev. Powel M. Dawley, Ph.D., Professor of Ecclesiastical History at the General Theological Seminary, New York.

Parts of the service will be read from the Standard Book. The book has been used only once before, on the occasion of the installation of the Presiding Bishop.

Bishop Dun of Washington will dedicate the new window. It was given by Mrs. Charles Hamilton Maddox, in memory of her parents, Cora Hull Ramage and Samuel Young Ramage.

The Washington Clericus will hold its monthly luncheon at the College of Preachers on June 6th. Afterwards, members of the Clericus and others interested will join in a conference led by Professor Dawley.

To all celebration events Washington Cathedral has invited the members of the Standing Liturgical Commission of General Convention. The Rev. George J. Cleaveland, Canon Librarian of Washington Cathedral, is preparing an exhibit of rare liturgical books including a 1549 Prayer Book.

ANNIVERSARY BOOK

Also in commemoration of the 400th Anniversary, June 1st has been designated as the publication date of *The American Book of Common Prayer: Its Origin and Development*. Written by Dean Suter and Canon Cleaveland, the book is being published by the Oxford University Press, under the auspices of Washington Cathedral.

A brief monograph, the book contains a full color-plate of the new window, and pictures of interesting editions of the Book of Common Prayer.

"When Free Men Pray"

A mass meeting of 4,000 clergy and laymen of the diocese of Chicago will climax, on June 3d, the diocesan observance of the 400th anniversary of the Book of Common Prayer. The audience, which will assemble in Medinah Temple, will witness a half-hour radio broadcast.

The show, "When Free Men Pray," will be heard throughout the mid-west from 9 to 9:30 PM (CDT) over WGN. It will include incidents in the stormy history of the Prayer Book from the days of Edward VI through the turbulent reigns of Mary and Elizabeth down to the present time, and will emphasize the

role the Prayer Book has played in American history.

The script was written by Francis C. Coughlin, chief continuity writer for WGN and author of the series of broadcasts sponsored by the University of Chicago and the Encyclopedia Britannica and called "Human Adventure."

The program, which will start at 8 PM, will include music by massed choirs, Elizabethan motets by the Canterbury Choir, and an address by Judge Wendell E. Green of St. Thomas' Church, Chicago. Everett Holles, Christ Church, Winnetka, radio commentator, will be master of ceremonies.

During the past six months diocesan churches have been holding special study classes and schools of religion devoted to the Book of Common Prayer. On Whitsunday Bishop Conkling has authorized the use of the Communion service on Whitsunday according to the first Book of Common Prayer of 1549.

An exhibition of historical Prayer Books, medieval service books, and other historical documents and manuscripts closely associated with the Prayer Book, has been assembled by Mrs. Dorothy Ann Miller, director of Christian education, Grace Church, Oak Park, and the Rev. Royden K. Yerkes, diocesan director of Christian Education, and is on display through June 11th in Newberry Library, Chicago.

Among the more than 21 items in the display are a Sarum Missal published in Paris in 1513 showing marks of its use through the reigns of Henry VIII, Edward VI, Mary, and Elizabeth I, as well as a number of other rare items, is from the collection of Walter S. Underwood, Trinity Church, Wheaton.

Six Parishes Unite for Whitsunday

Six parish churches in the Meriden area of the diocese of Connecticut are uniting for a celebration of the Holy Communion on Whitsunday. The clergy, altar boys, junior and senior choirs, and congregations of All Saints' Church, Meriden; St. Andrew's Church, Meriden; St. Paul's Church, Wallingford; St. Peter's Church, Cheshire; and St. Paul's Church, Southington, are holding a service out of doors.

The celebration is to be at Hubbard Park, Meriden, with the Rev. Richard Elting, rector of All Saints', as celebrant; the Rev. Henry S. Sizer, Jr., rector of St. Andrew's, as preacher; the Rev. Robert Newton, rector of Southington, as deacon; the Rev. Morgan Porteus, rector of Cheshire, as subdeacon; and the Rev. Leonard Flisher, rector of Wallingford, as master of ceremonies.

The combined congregation is expected to number well over 1,000; the choir approximately 212.

Participating parishes will present to

a representative of each respective community a copy of the Book of Common Prayer for the library of each community. Marbeck's setting of the Holy Communion will be sung together with familiar hymns.

Prayer Book Collection

The Rev. Dr. J. Wilson Sutton, rector of St. Stephen's Church, New York, has assembled an interesting and unusual collection of Prayer Books for exhibition.

Translations of the American and English Prayer Books include the books in Greek, Arabic, Armenian, German, Swedish, French, Spanish, Latin, Italian, Chinese, Japanese, Portuguese; and books in the following dialects: Bontoc, Igorot, Tigara, Eskimo, Chipewyan, Takudh, Visayav, Maori, Ga (African), Qliyukuwhutana, and Kru (Liberian).

The Prayer Books in English include the proposed English Book of 1928, the Standard American Book of 1928, the Book of Common Prayer in Braille, the Thumb Common Prayer Book, facsimile copies of Merbecke's Book of Common Prayer and the Prayer Book of Henry VIII, and photostatic copies of parts of various early books. In all, there are about 100 examples in the exhibition. The books were loaned by the J. Pierpont Morgan Library, the Cambridge University Press, private collectors, and New York book shops.

WORLD COUNCIL

Central Committee to Meet

To put into action on a world scale the principles established by the Amsterdam Assembly, over 70 members of the Central Committee of the World Council from the five continents will meet at Chichester, England, July 9th to 15th.

Making the announcement, Dr. W. A. Visser 't Hooft, general secretary of the Council, declared that the delegates would be called upon to state what their member Churches expected of the newly-formed Council, particularly in the field of international relations.

"Churches throughout the world have been deeply affected by the east-west cleavage and restrictions of religious liberty," Dr. Visser 't Hooft said. "At Chichester we must strive to discover some common lines of action that will lessen these corroding tensions."

In view of the grave social issues which need to be faced by the Churches, the Central Committee plans to inaugurate a study of "Christian Action in a Secular Society."

"This study will revolve around that key concept—the responsible society—a community of persons responsible to God and to each other," Dr. Visser 't Hooft explained. The study will attempt to

discover "what the principles of such society are, and how can it be achieved."

The Central Committee will also receive reports from study commissions on "Evangelism in Modern Mass Society," an inquiry endorsed by the Conference of USA Member Churches of the Council at Evanston, Ill., in March, and another on "The Biblical Message to the Modern World." These study commissions will meet at Oxford, England, from June 29th to July 5th.

Other meetings held at that time will be the Council's Commission on Faith and Order, Chichester, July 15th to 20th; an executive session of the Commission of the Churches on International Affairs, Oxford, July 4th to 6th; and joint meeting of executives and delegates of the World Council of Churches and the International Missionary Council, Oxford, July 2d to 4th.

DIOCESSES

East Is East and North Is North

The same question appeared to have two different answers as the dioceses of North Carolina and East Carolina at their recent annual conventions took up the question of a transfer of territory from one diocese to the other.

East Carolina

A committee report favoring the cession of five counties of the diocese of North Carolina to East Carolina was unanimously approved at the convention of the diocese of East Carolina, which met recently. The convention directed that the report be published in all Church papers of the state.

The convention accepted the gift of a 62 acre tract near Atlantic Beach for a camp and conference center to be known as the Quentin Roosevelt Memorial.

Bishop Donegan, Suffragan Bishop of New York, was the preacher at the annual convention service. Girls from the glee club of Flora McDonald College, a nearby Presbyterian institution, made up the choir.

ELECTIONS. Standing committee: Rev. Stephen Gardner, president; Rev. C. E. Williams, Rev. E. M. Spruill; J. G. Bragaw, secretary; J. N. Smith.

Deputies to General Convention: clerical, J. W. Hardy, Mortimer Glover, J. H. Bonner, Jr., R. L. Sturgis; lay, Robert Strange, J. D. Grimes, C. M. Davis, W. G. Gaither. Alternates, clerical, Stephen Gardner, J. R. Roundtree, G. F. Hill, E. F. Moseley; lay, Dr. H. W. Fisher, Frank Wooten, Thurman Williams, J. G. Bragaw.

North Carolina

A committee report opposing the cession of several counties of the diocese of North Carolina to East Carolina was approved at the convention of the diocese of North Carolina, which met at St.

Philip's Church, Durham, on May 10th and 11th. Very little support for the change in boundaries was heard at the convention.

The election of a Bishop Coadjutor was the matter of major interest at the convention, but after the taking of 24 ballots, the election was postponed. No provision was made as to a called election convention. This would mean that the election will take place either at the regular convention in May of 1950 or even sometime in 1951. A feeling was expressed by some of the delegates that it would take a longer time than a few months for the diocese to decide on a man on whom a majority could unite [L. C., May 22d].

Upon the recommendation of Bishop Penick, the diocesan, a committee will study the possibility of erecting a diocesan home for the aged.

ELECTIONS. Deputies to General Convention: clerical, J. M. Dick, Gray Temple, C. R. Haden, D. W. Yates; lay, F. O. Clarkson, Arthur Tyler, W. H. Ruffin, Ralph Bouligny.

Standing committee, clerical, Gray Temple, J. M. Dick, Clarence Haden, Jr., I. H. Hughes; lay, B. Cheshire, I. D. Thorp, James Webb.

MISSIONARIES

Nurse Appointed to Alaska

The Overseas Department of the National Council has announced the appointment of Miss Marion E. Grout, R.N., to the Missionary District of Alaska. It is understood that Bishop Gordon of Alaska will assign her to the staff of the Hudson Stuck Memorial Hospital at Fort Yukon.

Miss Grout is a communicant of St. John's Church, Winthrop, Mass. She is a graduate of the Whidden Memorial School of Nursing, Everett, Mass., and for the past year has been on the staff of Winthrop Community Hospital, Winthrop, Mass.

She expects to sail for the field early in June, accompanied by Mrs. Wilfred C. Files, wife of the priest in charge of St. Stephen's Mission, Fort Yukon.

WORLD RELIEF

First Greek Students Return Home

The first two Greek Orthodox students to attend at General Theological Seminary, aided by the Presiding Bishop's Fund for World Relief, are on their way home after two and a half years of study.

They are John Devvetas of Olympia, Greece, and Peter Tselepidakis of Smyrna, Asia Minor.

Mr. Davvetas returns to the headmastership of the Gymnasium at Edessa, Macedonia. At General Seminary he concentrated on apologetics.

Mr. Tselepidakis specialized in New

Testament study. He returns to a professorship of theology and Greek literature at the Gymnasium of Philippi.

Refugee Proposals Accepted

Recommendations made at a recent conference sponsored by the Refugee Committee of the World Council of Churches for the rehabilitation of German refugees have been substantially embodied in proposals submitted by the European Coöperation Administration in Germany to Paul G. Hoffman, ECA chief in Paris, it was announced in Geneva.

The conference, arranged by the Refugee Commission was held in Hamburg, Germany, last February, to consider practical solutions for the plight of 10,000,000 refugees not eligible for UN care under the terms of the Potsdam Agreement. Among its recommendations was that the European Recovery Program provide a money grant to be used in rehabilitating refugees.

In addition to favoring financial aid to refugees, ECA in Germany has urged a system of training that will enable refugees to become economically self-supporting.

Allied officials in the western German zones, it was also announced, will present a special report on refugee problems to the military governors in the American, British and French occupation areas. At the same time, the British Foreign Office will forward to the Allied Control Commission in Hamburg recommendations for the absorption of refugees in German industry and agriculture.

These moves resulted from visits paid by the Rev. Elfan Rees, director of the Refugee Division of the World Council, to General Lucius D. Clay, retired commander of the American forces in Germany, and to Sir Brian Robertson, British commander. Mr. Rees also held informal discussions with ECA officials in Frankfurt and Paris. [RNS]

RADIO

Communion Broadcast by Mistake

Surprised townspeople of Lawrenceville, Va., heard an entire early morning communion service broadcast from the chapel tower of St. Paul's Polytechnic Institute one day while the Life and Work Vocational Conference was in session at the school. The broadcast was a surprise to conference leaders, too. It never would have happened if someone hadn't mistaken the switch that turns on the tower public address system for a light switch. The surprise, evidently, was pleasing to Lawrenceville, because for days, afterwards, citizens were complimenting Dr. J. Alvin Russell, president of St. Paul's, on the broadcast.

SOCIAL RELATIONS

Approve Plan for Chaplains in State Institutions

The New Jersey Council of Churches unanimously approved a plan for "trained, full-time resident chaplains" in state institutions at its fifth annual meeting in Asbury Park, N. J.

Canon Robert D. Smith of Trenton, as director of the department of special ministries, presented the plan. It specifies that each chaplain would need special training, specific qualifications, and endorsement by his own particular religious group.

The State Department of Institutions and Agencies would make all appointments. However, the plan provides for major religious groups to appoint a representative, upon the invitation of the commissioner of the department, to advise the department relating to religious duties and functions and, among other things, "maintain general oversight over the chaplains of their faith groups."

The plan differs from that operating in some states which have full-time chaplaincies for state institutions, notably New York, in that it calls for part of the chaplain's salary to be paid for by his own Church. Many states pay the entire salary of their full-time chaplains.

Under the proposed plan the number of chaplains would be determined by the state department on the basis of a full-time chaplain for any institution whose faith group is represented by 1,000 or more patients.

Institutions with less than 1,000, but more than 250, would be divided into groups of two, each entitled to two full-time chaplains, and each representing one of the major faith groups. One would be resident in one institution and one in the other. Each would minister to his faith group in both institutions.

For each additional 1,000 patients of any faith group, an extra chaplain of that faith group would be assigned, and in cases where the number of patients of any particular faith group was not sufficiently large to warrant a full-time chaplain, but was large enough to demand a religious ministry, a part-time chaplain would be chosen.

It was suggested that to implement the plan steps should be taken "immediately to provide four full-time trained chaplains for the seven correctional institutions in the state." The salary of each chaplain was set at \$4,000 per year, \$2,500 of which would be paid by the state and \$1,500 by the churches.

However, the council clearly stated it would not ask its member churches for this financial aid "until approval is given by the Department of Institutions and Agencies." [RNS]

ENGLAND

Thanksgiving for Prayer Book

June 19th has been set aside in England for solemn thanksgiving for the English Prayer Book which is used daily or weekly by Churchmen in Divine Service and which has been used by their fathers before them for a full 400 years.

Rubrics for the day, issued under the authority of the Archbishops of Canterbury and York:

"Where possible, the whole sequence of Divine Service is to be used: that is, in the morning, Morning Prayer, the Litany, and the Holy Communion; and in the afternoon or evening, Evening Prayer.

"The structure of the services is throughout that of the existing Book of Common Prayer, but certain variations have been reintroduced from the earlier editions, and prayers have been included representing each period of classical English liturgical revision. In each instance, the origin of the variation or the date of inclusion is indicated.

"The Homily and Bidding provided at the Sermon in the Holy Communion may be used elsewhere in the Service at the discretion of the minister, either in the morning or the evening, or, if it seem desirable, by themselves.

"It is, appropriate that, when the Holy Communion is sung, the music should be that of John Merbecke."

The Homily opens:

"Brethren, we are assembled together, as our duties, to offer to Almighty God, through his beloved Son our Lord and in the power of his Holy Spirit, the Christian sacrifice of thanksgiving and praise. This sacrifice, which we call Divine Service, we offer week by week and day by day, using the Bible and Prayer Book in English, as our fathers have done before us for a full four hundred years. It is therefore right that we should at this time render thanks for the Book of Common Prayer."

Considering the motives of those who fashioned the Prayer Book, the Homily continues:

"First, they desired to follow the practice of the ancient Church as it had been from its foundation. They therefore provided that the Bible should be read and the Psalms sung, as fully as is convenient and in due order; and that all other parts of the Service of the Church should be in accordance with the Holy Scriptures.

"Secondly, they desired that Englishmen should hear God's Word, and offer him worship, in their own language.

"Thirdly, they desired that Divine Service should be so simple in structure, and so brief in extent, that all the people might take part daily in the Common Prayer of the Church.

"Fourthly, they desired that the whole nation should unite in one order of worship."

The Homily explains how those des-

sires were fulfilled when King Edward VI ordered the First English Prayer Book to be used in all churches not later than Whitsunday, the ninth of June, 1549.

"Three years afterwards it was revised so as to be very nearly as it is now. The Latin rite was for a short time restored under Queen Mary. But it was this Second Book of King Edward VI which, reissued with certain brief but important changes under Queen Elizabeth, has become a permanent influence in the spiritual life of our nation. Under King James I, in spite of opposition, it was left unaltered, except for slight modifications in detail and certain additions, particularly to the Catechism. And although, during the Commonwealth, set forms of prayer were forbidden, the Church's worship suspended, and its ministers exiled or suppressed, no ban could remove the Prayer Book from the place it now held in men's hearts. Since 1662, when it was again revised and still further enlarged, it has remained, next to the Bible, the most treasured possession of the English Church."

What do we owe the Prayer Book?

"A Christian tradition of faith and worship that is older, and deeper, than any one particular interpretation of Christianity, and has undiminished power to convince and convert. The Bible records the origins of this tradition, and is summarized in the Creeds. It governed the making of the Prayer Book, and through the use of the Prayer Book it continues to propagate the highest way of life known to men. For it is the tradition of the living and eternal truth of God as he, the Father, the Son, and the Holy Ghost, has revealed himself in the Old Covenant and the Gospel. In using the Prayer Book, men of diverse temperament and understanding, and not Englishmen only, have—as its authors desired—'profited more and more in the knowledge of God and been the more inflamed with the love of his true religion,' to the advantage of the whole Church. This Book has shaped and sustained the devotion of countless men and women. It has inspired and disciplined the enthusiasm of more than one religious revival.

"Moreover, its influence has spread far beyond the Church in these islands. So it is that, although revised in some cases to suit local needs, and translated into many different languages, the English Prayer Book constitutes, for all the Churches of the Anglican Communion, one common and enduring foundation of faith and order."

Churchmen Receive Statement on Duties

A statement on the duties of membership in the Church of England was received by the Lower House of the Convocation of Canterbury and ordered sent to a committee for study.

The statement, which was transmitted by the Upper House of the Convocation, set forth seven obligations which it said

should govern Anglican Church membership.

1. To go to church at least once Sunday.

2. To receive Holy Communion regularly, and especially at Christmas, Easter, and Whitsuntide.

3. To be regular in daily prayer.

4. To read the Bible regularly and seek to understand better the faith and teaching of the Church.

5. To follow the example of Christ in everyday life, and witness bravely to the faith by word and deed.

6. To give personal service to the Church, to neighbors, and to the community.

7. To give money regularly, according to means, for the support of one's own parish and diocese, and for the work of the Church at home and overseas.

[RNS

KOREA

Everything But Priests

Unless more priests are forthcoming the Church will have to withdraw from Korea, said the Rev. Charles Hunt speaking at the 248th annual meeting of the SPG in London. Fr. Hunt has spent more than 30 years in Korea.

He reported that all Japanese priests had left the country and Korea was divided into halves by the Iron Curtain. There was no communication, he said, with Christians in Communist-controlled areas. The sole theological college was housed in three rooms of a dilapidated hospital.

Fr. Hunt said that Chinese Christians in Korea had carried on during the war under constant fear of death, knowing that had the war continued every Christian would have been killed by the Japanese.

Now contributions to the Church had increased three-fold. Medical supplies had been promised from America. An American architect had helped to repair the cathedral roof, and was preparing plans for a new theological college. But if no more priests volunteered the cathedral-to-be might be doomed to become a cinema.

GREECE

Archbishop Dies

His Beatitude Damaskinos, Archbishop of Athens and Primate of all Greece, died at his home in Psschico, a suburb of Athens, on May 20th after suffering a heart attack.

Final rites were held on May 24th.

Temporary head of the Greek Orthodox Church is Bishop Ioachim of Xan-

he, according to the Associated Press. Bishop Ioachim, who is 80, will serve until the Holy Synod elects a successor to Archbishop Damaskinos.

Religious News Service reported that premier Themistocles Sophoulis declared that the death of Archbishop Damaskinos constituted "a great loss for both the Church and the nation."

The news service also said:

"King Paul and all members of the Greek Cabinet also issued statements expressing regret over the death of Archbishop Damaskinos. Sessions of the parliament were adjourned in token of sorrow.

"Sir Clifford J. Norton, British Ambassador to Greece, declared, 'I shall never forget my close coöperation with the late hierarch since my arrival in Greece. I believe that in the person of Archbishop Damaskinos, Greece has lost a great patriot and the British a personal friend.'

"Thousands of Orthodox faithful crowded into the Athens cathedral to pay their final respects to Archbishop Damaskinos. Robed in the rich vestments of the archiepiscopal office, the body lay in an open coffin surrounded by a guard of honor and a group of priests who read the prayers for the dead.

"Church authorities ordered the bells

of all Athens' Orthodox churches to be pealed for three days in solemn salute to the archbishop."

IRELAND

Church to Amend Rubrics

Permission to introduce legislation amending rubrics in the Book of Common Prayer to conform with changes caused by the establishment of the Irish Republic was voted in Dublin at sessions of the General Synod of the Church of Ireland. The legislation will come before the Synod at its annual meeting next year.

Under the proposed legislation, the words, "O Lord, guide and defend our Rulers," instead of "O Lord, save the King" will be used in morning and evening prayer. The change will affect all congregations, except those in the six counties of Northern Ireland.

The name of the King is also to be deleted from the catechism and the term "our rulers" used instead.

Among other changes, it is proposed that instead of the prayers for the King, for the Royal Family, and for the Chief Governors of Ireland, the prayer prescribed shall use the phrase, "The Presi-

dent of this country, and the Governor of Northern Ireland, and to all in authority."

Pending the introduction of the proposed legislation, temporary provision was made by the Synod for State's prayers in the churches outside Northern Ireland. [RNS]

GERMANY

Communists Bar Collection of Church Taxes

An order requiring government agencies to discontinue collecting church taxes has been issued by the Communist-controlled government of Saxony province. The order, which became effective April 1st, is the first of its kind in modern Germany.

Evangelical Bishop Hugo Hahn reacted to the order by sending a message to congregations declaring that in spite of the government's action "we will not tire of supporting our Church by gifts."

Church taxes in Germany have traditionally been collected by the government. The amount of the church tax is ten per cent of the normal tax, and only Church members are obliged to pay it. [RNS]

THE PRAYER BOOK AROUND THE WORLD

CHURCHES OF THE ANGLICAN COMMUNION



THE ANGLICAN COMMUNION: Prayer Books adapted to many different local needs all stem from the first English Prayer Book of 1549. Scotland, Ireland, Canada, the West Indies, as well as England and the United States, have English editions of their own. There are translations into Chinese, Japanese, French, Spanish, and many other languages—including Latin!



OPEN HEARTH FURNACE: Unless the achievements of human civilization have a place in God's kingdom, they are meaningless sound and fury.

MEN AT WORK

might be read by men in their native tongue; it is a religion which gave birth to parliamentary government.

These tremendous contributions made by people of our Church are religious in a most significant way. They are few of the bonds which bind men together and to God. They are the tangible results achieved and maintained by those who later compiled and accepted the Prayer Book. They are a part of the framework within which the Kingdom of God can be extended to all men and all races on the earth. They are finally the framework within which men can be truly men and find their peace of soul and body doing honest work. All of this presupposes that God is the being one sees as supreme within the framework, revealed within it as Christ the King reigning from a cross: Lord of all men, of life and death.

If one thing in particular is blocking the extension of the Kingdom of God in the world today through the religion of the Prayer Book, it would seem to be that we are trying to maintain the framework described above while defacing the picture of the King within by slowly etching in our own picture to take His place. One of the terrifying thoughts which come when we think of the nature of the Kingdom of God is that the King does permit his subjects to forget and ignore Him, even to cut themselves off from Him. It is the fact that this process has moved well forward which frightens millions of men and leads to all sorts of fruitless schemes for betterment. The framework remains but all we see when we look at the picture within is ourselves. We are dismayed and confused for although what we see is ourselves, we do not like what we see. It is powerless to save us from war, oppression, or the brutalities of the police State.

The extension of the Kingdom of God through the religion of the Prayer Book must be an extension into the whole of life, for this Kingdom of God is not concerned with a fragment of life. The whole sacramental teaching of our Prayer Book is set up on this basis. Because two sacraments are "generally necessary to salvation" does not mean that the other five have no value.

For example, it seems rather naïve to prate about penance not being a sacra-

By the Rt. Rev. C. Avery Mason

Bishop of Dallas

THE Prayer Book is the book of men at work—at work extending the Kingdom of God, and able to do their work because through Baptism they are already, in the words of the catechism, "members of Christ, children of God, and inheritors of the Kingdom of Heaven."

The Kingdom of God is the only area in the world in which men can be truly men—made in the image of God, redeemed by Jesus Christ, and sanctified by the Holy Ghost. The Kingdom of God is the only area in the world in which work has any ultimate significance. For the Prayer Book Christian, work is his vocation, a calling by God addressed to every man and requiring him to work with his whole being in the development

and maintenance of His Kingdom. Work in a secular or pagan world is the energy consumed to earn money to feed one's body to secure strength to earn money to feed one's body. There is no point in it at all.

The religion of the Prayer Book from one end of the book to the other assumes that this is true. Distilled from 1500 years of Christian experience and purchased by the blood of martyrs, most of whom will never have and never had the title Saint, it is the religion of a people who fought and bled and died that *Magna Carta* might be written; it is the religion of a people who suffered that trial by jury might come into existence; it is a religion which led people to be burned at the stake that the Bible

ment when the basic need of the world today is for man to confess his guilt before God and mankind. If the Kingdom of God is to be extended through the religion of the Prayer Book then it must be the whole kingdom and the whole Prayer Book, not bits and pieces of each.

Someone has said he was tired of hearing that our Church was a bridge over a chasm; for, said he, a bridge has no foundation of its own, no core of truth upon which it stands, and is merely to be walked on. In fact, however, the religion of the Prayer Book is not a vapid, indecisive, hodgepodge of conflicting private opinions, but a positive way of life built upon the solid foundation of Catholic Truth. It rejects with equal vigor the totalitarianism of Rome and the sterile negations of Protestantism. Frequently, if not always, the truth is found in neither of two opposing extremes. Authority and freedom are justly wedded in the religion of the Prayer Book. Those of us, clerical or lay, who are prone to laugh at our Church and to ridicule her are not too far removed from the creature who strikes his mother as she feeds him. It is no accident that when the religion of the Prayer Book is fully taught and practiced, the Kingdom of God is extended.

For both life and work, everything that we are and have and do, is caught up into the sacrificial life and work of Christ and made a part of His perfect self-offering to the Father. The love that God so freely pours upon us through the sacraments of His Church, and by countless lesser sacraments of daily living, is ours to share with our fellow-men in the labor union, on the farm, in the board of directors, and in legislative halls. Only when that boundless love of God is applied throughout all of life by those who have been made one Body with Him will relations between man and man become the joyous and unselfish service of brothers in the family of God.



CHRIST THE KING: "The same yesterday, today, and forever." Bishop Mason in his article brings out the implications of Christ's kingship; Dr. Shepherd traces the fundamental pattern of His meeting with His people in the Liturgy. The picture is from a 13th-century English manuscript. Cleveland Museum of Art.

Yesterday, Today, and Forever

By the Rev. Massey H. Shepherd, Jr.

Professor of Church History, Episcopal Theological School

THERE is no exaggeration or false claim in the statement of the title page of our Prayer Book, that the rites and ceremonies of our liturgy are nothing other than those of the Church, the universal Church of Christ, as adapted to the use of a particular branch or province of the same. This is a literal fact. The Prayer Book is a compilation of traditional services of age-long use, not a brand-new composition "out of the blue," so to speak, concocted by a group of iconoclastic Reformers. Its originality does not lie so much in its contents or

even in the structural order of its chief offices, but in the deft and felicitous handling of tradition, to make it more easily and more intelligently used by all the people, the laity no less than the professionally religious. In actuality the amount of new material in the 1549 Book, *i.e.*, the prayers and formularies not derived from older sources, was relatively small in proportion to the whole, and consisted chiefly of a number of new collects and of the exhortations scattered through the various services, explaining their purpose and intent.

What, in fact, was this age-long tradition of corporate Christian worship? The center of it all was the Holy Communion or Eucharist, the table-fellowship and offering of each and every member of Christ, celebrated since the very foundation of the Church by all the faithful on every Sunday and holy day. Instituted by the Lord Himself as "a perpetual memory of that his precious death and sacrifice, until his coming again," the Eucharist was an obligation no less than a privilege from which no disciple of the Lord would have thought of absenting himself, even at the peril of his life. For it was not merely the primary act of his constant witness and devotion to a faith that really matters, or even of his con-

viction that in community and fellowship with like-minded brethren there were inexhaustible sources of strength and comfort. It was above all the consecrated means whereby he realized himself to be what Christ had made him, a redeemed child of God, a member "incorporate in the mystical body," a citizen of the Age to Come. To such a calling and vocation he was committed to give everything he possessed, soul and body, to be taken up into the complete self-offering of his Lord, that so the reconciling and atoning action of God might through him and his fellow-believers be extended to the uttermost parts of the earth and in all the multifold areas of human intercourse and activity.

The pattern of "making Eucharist" was at an early time fixed by the Church. Fundamentally it was a repetition of the Supper in the Upper Room, "in the night in which He was betrayed"—the Church did what Christ did, it took bread and wine, representative offerings not only of His Body and Blood but also of its own life and work, consecrated them to God by a thanksgiving recalling the mighty acts of redemption, and then shared them in Holy Communion with the Lord and with one another in a Holy Communion which from the first was regarded as a partaking of the Body and Blood of Christ.

This simple, family banquet, common in its details yet uncommon in its high significance, was prefaced by a service of the Word, the reading and expounding of Scripture, the record of God's dealings with a people whom He had chosen for Himself, and brief prayers of intercession for the world, the Church, those in need and the whole company of "the quick and the dead." About this central action there early developed a body of devotional daily preparations of psalmody, Bible reading and prayer, which became stylized in the Canonical Hours, the Daily Offices of the monks and clergy. Other occasional offices were developed either as an initiation to this high privilege, such as Baptism and Confirmation, or as extensions of its graces to extraordinary circumstances of sickness and of death, or to the ordaining and commissioning of its ministers and priests.

It was the totality of this common tradition of rite and ceremony that the Reformers embodied in their Book of Common Prayer. Apart from the novelty of a vernacular liturgy, a thing which had been unknown in the Western Church for a thousand years, the changes which they made from traditional usage were essentially simplifications—the omission of needless repetition or of complicated variables occasioned by the medieval over-elaboration of holy days. Perhaps the most ingenious element in it was the reduction of the eight Daily Offices of the Breviary to two, Morning

and Evening Prayer, consisting of such length and simplicity of structure as to make them suitable and convenient.

Especially noteworthy was the way in which the rites of the 1550 Ordinal brought order out of chaos in the services of the medieval Pontifical. Modern discoveries of ancient liturgical books have confirmed in a remarkable degree the wisdom and insight of Cranmer and his associates in their handling of what had become a most confusing and complicated ritual, so much so that medieval theologians had lost almost entirely the essential notes of these offices: the laying on of hands with prayer, and the emphasis upon the pastoral duties of the ministry.

UNSULLIED BY CONTROVERSY

One of the most remarkable things about the Prayer Book is the fact that it betrays so little mark of the bitter controversies of the period in which it was compiled. It is true that here and there one may detect phrases which at the time had a polemical purpose, such as "our only Mediator and Advocate" or "by his one oblation of himself once offered," but we are hardly aware today of these preachments against the "blasphemous fables and dangerous deceits" of medieval distortions of the "sacrifices of Masses" (cf. Article XXXI).

The most famous sally of Cranmer, the deprecation against the Bishop of Rome contained in his litany, was providentially removed by Queen Elizabeth. And there are few of us perhaps who are conscious any more of Dr. Gunning's sarcasm about the Puritans as those "who profess and call themselves Christians" in his Prayer for All Conditions of Men, added in the 1662 Book, after the trying times of the Cromwellian Commonwealth. In all fairness it should be said that the order and arrangement of the Communion office as it left Cranmer's hands in the 1552 Book was not altogether conformable to ancient tradition—particularly in its failure to make any specific reference to the offertory of the bread and wine. But successive revisions of his 1552 rite in Scotland, America, and South Africa have returned to the 1549, and more primitive order. And even the 1662 English Book, followed by the Canadian and Irish Books, restored an offertory, if not the better arrangement of the Consecration Prayer in the First Book.

The revision of the liturgy by the English Reformers was not narrowly conceived. Unlike Luther's liturgical experiments it did not content itself with the mere elimination of what was distasteful in the medieval offices and practice and leave it at that. Many sources were drawn upon for enrichment of detail and emphasis, not only the Latin uses of Sarum and Rome, but the Gallican rites, the reformed Breviary of Cardinal Quignones, the Greek liturgies, and the Lutheran Orders.

Above all, however, the Reformers gave to our liturgy a Biblical basis. Cranmer stated in his preface to the 1549 Book, there was "ordained nothing to be read, but the very pure word of God, the holy scriptures, or that which is evidently grounded upon the same." And in so doing he gave to our liturgy a foundation and authority in the Bible, the one thing held in common by all Christians in their corporate worship.

The singular achievement of the English Reformers in the Prayer Book, despite the hostile reception which it encountered for many years after its issuance, has in more recent times been confirmed in many ways. Modern historical scholarship in liturgics has again and again proved its conformity in essentials with the catholic traditions of the ancient Church, for its substance is, after all, the anonymous contribution of many generations to the development of what might be called the "folk-worship" of Christendom. Though devised for the use of a national, and in many ways a very insular Church, the Prayer Book has proven itself readily adaptable to the circumstances and needs of many branches of Anglicanism in all parts of the world of "many kindreds and tongues." Moreover it has been a witness to a unity achieved and enhanced amongst Christian believers of varying tastes and opinions, and has shown that it is possible to have a comprehensive Church without compromise of the historic faith but without infringement upon the "liberty wherewith Christ hath made us free."

KINSHIP WITH OTHER LITURGIES

We have always recognized the kinship of our liturgy with the so-called historic rites of Eastern Orthodoxy and Western Catholicism. But there is also a relationship between our Prayer Book and the liturgies arising on every side in the communions of Protestantism. The Methodist *Ritual* is, of course, and always has been, a direct descendant of ours. The *Common Service Book* of the Lutherans has collected the initial debt which our Prayer Book owed to Lutheran Orders by adopting many features and formularies of our Anglican Tradition. The Presbyterian *Book of Common Worship* has, in its most recent edition, borrowed so largely from our Prayer Book as to be well-nigh a "double first cousin." We should not find it strange or unpalatable. These and many other indications suggest that the Book of Common Prayer may very well be one of the most important agents in the reunion of Christendom, and that not merely because it has "kept entire" the "substance of the Faith" (to quote the Preface of our American Book), but also because it has through successive revision kept itself alive to the on-going life of the Church, enriched with ever new deposits of Christian experience and devotion in a language "understanded of the people."

Cranmer:

IN PREPARING this paper I have been compelled to scale upward my estimate of the father of our Prayer book. I am happy to have learned that I have been wrong about him. Many times I have been troubled at hearing supposedly good Anglicans dispose of Thomas Cranmer with the sneer that "he burnt well." But because I shared the traditional stereotyped impression of the man I was not sure that much more could be said for him. I know now that that stereotype is wrong.

Let us begin by looking at the traditional portrait. It contains some ugly shadows. According to it, Cranmer's one virtue was not a moral but a literary one: he was a master of devotional language. For the rest, he was an obsequious bootlicker of Henry VIII, a trimmer, a Mr. Facing-Both-Ways, a coward, a Vicar of Bray. It is easy to understand how all of these shades get into the picture. They are false inferences from real facts. They result from an unhistorical reading of history: the kind of thing that must happen when a 20th-century American reads the life and works of a 16-century Englishman without thinking and imagining himself back in that other world in which the subject lived.

The facts of history must be seen from the inside as well as from the outside, if they are to be seen truly. And this is the line we must take if we are to see Thomas Cranmer as he was and not as through the glass of 20th-century prejudice, darkly.

We shall table the question posed by our title until the end. The basis of our judgment must be the facts of his life, which we shall try to penetrate and see from the inside as we go along.

Thomas Cranmer was born in 1489, in a little village, and of very modest lineage. He got his early education at the hands of "a marvellous severe and cruel schoolmaster." He went up to Cambridge at the age of 14, where he established a reputation for sound learning and pure manners. In 1510 or perhaps the following year he was made a fellow of Jesus College. But shortly after this elevation came his affair with a lady known as "Black Joan," a relative of the landlady of the Dolphin Inn. Cranmer married



THOMAS CRANMER: *He cannot be disposed of with the sneer that he "burnt well."* The statue is in the New York Cathedral.

her, against the rules of his college, and was deprived of his fellowship. But when about a year later Joan died in child-birth he was reinstated.

There is no real scandal even of a minor sort in this incident. Cranmer's only real offense in marrying Joan was from the viewpoint of the class morality of the age which held that it is more honorable for a gentleman to seduce a girl of low rank than to marry her. Cranmer was evidently a rebel against this "morality," if you want to call it that.

MEETING WITH HENRY

He was ordained priest in 1523. Six years later the "sweating sickness" ravaged Cambridge, and Cranmer fled with the two Cressy boys, whom he was tutoring, to the Cressy home in Essex. This

Saint or Devil?

By the Rev.
Carroll E. Simcox

Chaplain, St. Francis House,
University of Wisconsin

was a fateful turn. Henry VIII was visiting in the neighborhood at the time, and two of Henry's advisers, Gardiner and Fox, were lodged at the Cressy home. The hot subject of talk at the moment was Henry's desire to have his union with Catherine annulled. Gardiner and Fox discussed the case with their fellow houseguest, and were profoundly impressed by Cranmer's suggestion that the case be referred to the canonists and the universities for a judgment rather than to Rome. They carried the idea back to their royal master, who decided then and there that Cranmer was his man: "This man, I trow, has got the right sow by the ear."

The King summoned Cranmer and ordered him to lay aside all other duties and to draw up a treatise justifying the course he proposed. Cranmer did so, then defended his thesis before the two great universities. Henry then sent an embassy to Rome, including Cranmer, to present the case there. This was in 1530.

In the following year Henry sent Cranmer abroad on another mission, this time as "*Conciliarius Regius et ad Caesarem Orator*." "*Caesar*" in this case was the emperor in Germany. Cranmer's commission was to get the emperor's backing for Henry's suit, and also to sound out the Lutheran princes on the idea of an alliance with England. While at Nuremberg Cranmer met Osiander, the very individualistic Lutheran divine, and the two men found considerable common ground in theology. In 1532 he married Osiander's niece Margaret.

His marriage at this stage makes one thing clear: Cranmer was not ecclesiastically ambitious. The papal discipline was cracking up at the time in England, it is true; but it had not yet reached the

point where the marriage of clerics was an accepted thing. It was certainly not an aid to ecclesiastical advancement.

CONSECRATED ARCHBISHOP

But a few months later destiny struck. Archbishop Warham died in August, 1532. Henry decided that Cranmer must succeed him, and Cranmer was consecrated in March of the following year. Henry's motive in all this is clear enough: he now had Anne Boleyn as his wife and she was expectant. Her issue must be legitimated. If there was a way this could be done, Cranmer would find it. What was needed was an ecclesiastical judgment that the marriage of Henry and Anne was lawful. Cranmer heard the case in his own archiepiscopal court and delivered a favorable judgment.

In 1536 Cranmer reversed his own decree. Henry was now ready to dispose of Anne, and his Archbishop came through with the desired "findings." This appears very black on the surface. We cannot pretend that Cranmer's decision is altogether creditable. It was an injustice to the Queen. But it is at points like this in Cranmer's career that we must take a long second look. He decided this question with due and careful regard to canon law. The situation was that canon law in England had now reached a stage of chaos in which he could have "found" for one side or the other. He "found" for the King, and this ought neither to surprise nor shock anybody. Later we shall look at the principle that lay behind all such acts and decisions he made involving his sovereign. The point to notice here in passing is that Cranmer's judgment against Anne may have been unjust but it was not unlawful or uncanonical.

TENTATIVE MIND

Cranmer was present at Henry's death bed in 1547, and he officiated at the coronation of the boy king Edward VI. We need not dwell at length on the details of Cranmer's career during the Edwardine period. We know that during this period his theological views were in a state of rapid flux and development. Some interpret this as weakness on his part. The judgment is gratuitous and foolish. His views were changing because his mind was changing. If this be instability, the same must be said of the conversion of Saul to Paul. Cranmer had a naturally tentative mind and above all a comprehensive mind. He was neither blest nor cursed by the kind of intellect that gets anchored in a "once-for-all" position and can never move thereafter. In actual fact we find that once his mind was definitely made up it grew astonishingly bold on the particular point at issue. He was no trimmer.

One detail of the Edwardine period we must notice has to do with Cranmer's attitude toward heretics. He was carrying on at this time a revision of his own codi-

fication of canon law. He retained in his revised code the principle of persecuting heretics to the death. From our point of view this appears very benighted, so here again we must use some historical sense. Nobody in that age believed in religious toleration or ever dreamt that it would come to be accepted as right. Cranmer believed with all his contemporaries that the only way to extirpate heresy is to extirpate heretics.

This brings us to the case of Joan Bocher, who was burnt in May, 1550. Cranmer has been generally charged with the primary responsibility. The facts are these: eight years before, Cranmer had protected her against persecution. But her opinions grew more and more fanatical, and in May, 1549, Cranmer condemned her for heresy. He remitted her to prison for a whole year in hope for her conversion. He himself labored with her, in vain. He really had no choice in the end other than to pass sentence of death. But the imaginative historian Foxe gave an unfortunate twist to this episode. He wanted to show that the boy king Edward possessed a great compassion, and so he charged that Cranmer had begged the King for Joan's blood. Foxe's theory has been completely refuted by sound historians. The truth is that Cranmer did not even sign the warrant for Joan's death.

One more episode of the Edwardine era must be noticed. Cranmer was present at Edward's death. He had formerly pledged himself to abide by the testamentary disposition of Henry VIII that the succession would devolve upon Mary. He now violated that oath by signing Edward's "device" of the crown to Lady Jane Gray. His action is indefensible on strictly moral grounds, but there is one possible palliation of it: his desire to satisfy the wish of a dying man. Lady Jane was queen for nine days. Cranmer stood true to her, while all others who had signed this instrument deserted her cause.

THE "RECATANTIONS"

We come now to the accession of Queen Mary. This was a good time for Cranmer to go elsewhere for health and length of days. Mary hated him bitterly, for obvious personal reasons as well as ecclesiastical. He sent his wife to safety on the continent, but he stayed to face the storm which he knew must come. On September 14, 1553, he was sent to the Tower where Ridley and Latimer were awaiting death. He witnessed their burning, and he must have known that his turn at the stake was coming. In November of that year he was convicted of treason, a capital offense. But Mary was too good a Romanist to consent to the punishment of a high ecclesiastic on a civil charge. He must be tried for heresy. In November, 1555, Cranmer was pronounced contumacious by the Pope and excommunicated. He was formally de-

graded from office on February 14, 1555 then handed over to the secular arm.

But it would not do to burn Cranmer before dealing a mortal blow, through him, to the Reformation in England, so he was kept alive for a while for that purpose. Mary knew that if he could be coaxed or compelled to renounce the Reformation the effect would be virtually to annihilate the cause in England. This is what lies behind his famous "recantations," and these we must examine carefully.

Most historians do not make clear exactly what Cranmer actually said, or were forced to say, in these recantations. The first two are not really recantations at all, but acts of submission to authority. Cranmer now declares his submission to the papal obedience, but because the law of England has reimposed that obedience. This he does in the first "recantation." But he had previously taken an oath repudiating the papal authority. Hence his second submission, which is more complete than the first. In his third statement he appeals his case to a general council (vainly, of course). In the fourth he declares his belief to be in accord with that of the Catholic Church. But what is his "recanting" here? This had been his contention all along. He had been a "protestant" against the Papacy, not against Catholicism.

At this stage Mary made a shrewd move. Cranmer was transferred from his dungeon to the pleasant deanery of Christ Church. The object was to break his spirit with kindness and to lure him into a real recantation. And Cranmer broke—for a moment. In his fifth "recantation," which deserves to be called such, he repudiated the whole of the Reformation and professed full implicit adherence to Rome.

Even this was not enough. Lest there be suspicion of forgery he was forced to sign a sixth and even more abject confession. This is a sorry document. In it he "confesses" the most sordid crimes. The modern reader will think of Cardinal Mindzenty's very similar "confessions" of crimes against the state. This sixth statement was exactly what Mary and Cardinal Pole wanted and needed from him.

Only one thing more was needed: to get Cranmer to say all this publicly. So a special service was arranged for St. Mary's, Oxford, to be followed by the execution. Cranmer was to declare his own past wickedness and present penitent submission to Rome.

DIED LIKE A SAINT

There are few scenes in all recorded history more suggestive of Aristotle's "tragic hero" than this. For this "one crowded hour of glorious life" Cranmer deserves to stand with Socrates before his judges and Christ before Pilate in the memory of those who come after. We

not linger upon the details of the scene. But Cranmer had made his peace with God, and God had instructed him how he should drink the cup. Cranmer's address began simply, solemnly, and — so far as his gloating foes could judge — safely. But the climax will never be forgotten:

"And now I come to the great thing that troubleth my conscience, more than any other thing that I said or did in my life: and that is my setting abroad of writings contrary to the truth, which here now I pronounce and refuse as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is all such bills which I have written or signed with mine own hand since my degradation; wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, shall be first burned. And as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine. And as for the Sacrament —"

That was more than enough. In a moment he was on his way to the stake. He kept his promise: thrust his right hand into the flame and held it there until it was a charred stump.

"Socrates died like a philosopher, Jesus Christ died like a God," Cranmer died like a valiant saint.

SAINT OR DEVIL?

We may go now to the question with which we began: saint or devil?

His worst enemies, and he had some ferocious ones, never called him a devil. That charge may be dismissed for complete lack of evidence.

But we have noted some tokens of real faults in him. His courage failed him in the eleventh hour, though certainly not in the twelfth. One may recall the parallel case of a certain Simon Peter, who is generally styled "Saint." All things considered, it is wiser to mark him high among the brave. Most men could never meet him on his level of consistent courage. And this evaluation need not rest upon his heroism in the hour of death.

His whole career was courageous. In the days of his prosperity when Henry would brook no criticism of "my lord of Canterbury" and whatever Cranmer wanted was his for the asking, he risked that privileged status many times in the service of God's right. He boldly interceded for some of Henry's victims. He was the King's Nathan and reminded his Majesty that he, too, was an offender against God. Henry was capricious. There could be no assurance that he would take much of this sort of thing from anybody. Cranmer gave it to him straight. We have noted his decision to stay in England when Mary acceded. No man of faint heart would have chosen to face her sure revenge.

But Cranmer's relationship to his king needs careful interpretation to the mod-

ern mind. It certainly looks as though Cranmer was the most sycophantic court lackey that Henry could have found anywhere. So it appears to us. But here we must think our way back as best we can. The choice was between the Bishop of Rome and the King of England as sovereign lord. There was no other choice. Cranmer had begun the study of the Bible in his Cambridge days, and as is well known the Roman Church at that time frankly regarded the Bible as the most dangerous of all books. And with reason: for you can make a better case for the Divine Right of Kings from the Scriptures than you can make for the Papacy. In the Old Testament it is kings who are the Lord's Anointed, not priests; as for the New Testament doctrine of the civil power, one has only to read such a representative passage as Rom. 13:1-5. Cranmer was thoroughly consistent in this, as well as Biblically right. When Queen Mary reinstated Roman Catholicism Cranmer repudiated his original oath against the Papacy. Why? Because, as he saw it, whatever religion the Crown decrees for the subject is right. There simply was no such thing in Cranmer's world as a bill of rights providing for "freedom of worship." To berate him therefore for servile obedience of the civil ruler is simply a stupid anachronism. It was a matter of conscience with Cranmer, not expediency, to serve and obey the "most Christian prince" in all things.

But he did not set the King on the throne of God. As we have noted, he rebuked the King at great risk to himself when he clearly saw that the King was violating divine law. What he did was to set the Christian King on the throne formerly occupied by the Bishop of Rome. In the later stage of the Reformation the King became simply the governor of the temporalities of the Church, but that time was not yet. Meanwhile, it should be noted further in the interests of truth that Henry with all of his arrogant eccle-

siastical pretensions never presumed to function as an high priest. If he had, we may be sure than Cranmer would have parted company with him.

We may pass now to some well-established qualities of the man which require less explaining. He was a person of marked courtesy and gentleness of manner. One incident is typical. While he was standing trial for heresy, in a court most outrageously rigged against him, Cranmer's graciousness won this tribute from one of his fiercest prosecutors: "Your wonderful gentle behavior and modesty is worthy much commendation; and that I may not deprive you of your right and just deserving, I give you most hearty thanks in mine own name, and in the name of all my brethren." At which saying "all the doctors gently put off their caps."

MERCIFUL AMONG THE MERCILESS

He remained throughout his career a man of rare and notable simplicity of life. His ideal for the high ecclesiastic was the simplicity of the early Fathers. He faithfully reproduced that ideal in his living.

He lacked ambition. All the evidence supports the statement he made at his trial: "I protest before you all there was never a man came more unwillingly to a bishopric than I." Some men have greatness thrust upon them, and such was he.

We have noted several instances in which he violated his oaths. None of these need be urged too strongly against him. Oaths are at best temporarily binding, and all moralists agree that circumstances can alter cases to such an extent as to release men from previous moral commitments.

He was a man of mercy in a merciless age. He interceded earnestly for many victims of royal persecution. Henry respected the Archbishop's compassion to the extent that when he laid down a harsh decree he never called upon Cranmer to wield the whip. He knew better; for if he had, he would have lost his best friend in the realm.

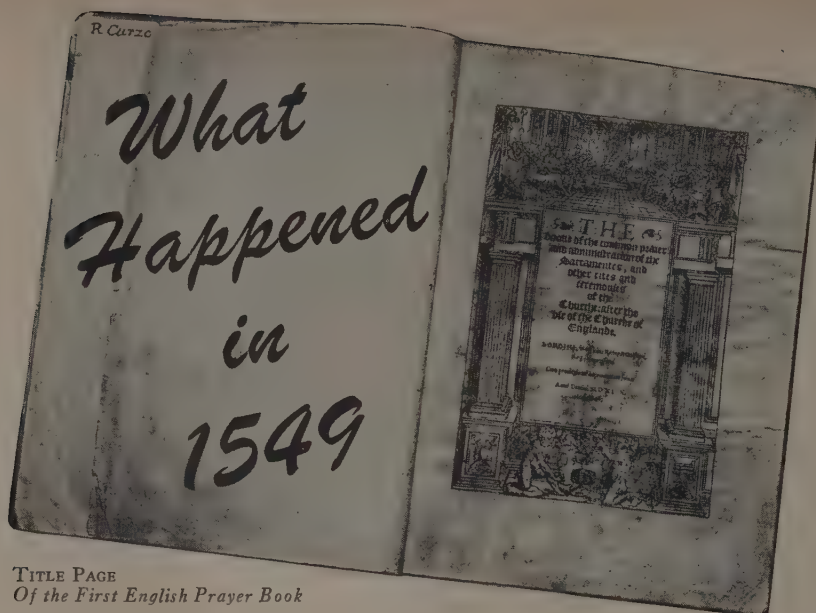
Cranmer had God's poor on his mind and heart at a time when nobody in high place bothered much with social problems. We have not reviewed the evidence in this paper, but it is large and plain in the record. The poor and dispossessed in England had no better friend at court than the Archbishop.

Of his devotion to God, its nature and its depth, what need is there to speak? We have his Prayer Book.

The Anglican communion does not call its saints "Saints." We cannot formally canonize Cranmer. Whether or not it is better so is another question. But if it is just and right to honor King Charles the First as "Blessed Charles the Martyr" I submit that this appellation would be not inordinate: "Blessed Thomas Cranmer, Doctor, Confessor, and Martyr."



RNS.
"THEY WERE ALL WITH ONE ACCORD IN ONE PLACE": The children above are just a sample of the many races and nations gathered into God's Church by the religion of the Prayer Book.



TITLE PAGE
Of the First English Prayer Book

By the Rev. Bayard H. Jones

Associate Professor of New Testament Language and Interpretation, School of Theology, University of the South

THE EVENTS of 1549, which the whole Anglican Communion now unites to commemorate, brought a sudden transformation to the accustomed worship of the Church of England. Yet actually it marked only the final precipitate plunge of a tidal wave whose forces had long been gathering upon the face of the deep.

Some two centuries before, a premonitory surge had swept through the realm, in the prophetic work of John Wycliffe. He condemned the Church's possession of wealth, as demoralizing to the Christian character. He condemned its use of power as incompatible with the Christian mission. He emphasized the active preaching of the Gospel, and opened the Scriptures in the English tongue. He deprecated the claims of the priesthood to magical powers, as expressed in the doctrine of transubstantiation. Though suppressed for the time being, these principles remained as a kind of "grass-roots" substratum in the minds of the English people—coming to the surface again and again afterwards, as late as the rise of Methodism. They furnished the soil from which the distinctive English Reformation grew; they determined the limits which it had no thought of exceeding; and they help to account for the fact that this movement in England owed so little to the much more trenchant, spectacular, and

destructive efforts of the continental reformers.

The direction of events was in the hands of two very unlike men united in a strangely harmonious collaboration. Henry VIII, as a younger son, had been educated for the Archbishopric of Canterbury. He was a competent theologian. His *Assertio Septem Sacramentorum*—the book which won for him from the Pope the title of "Defender of the Faith," which his successors have handed down like an heirloom ever since—was the first in its field, and adequately outlined the Anglican apologetic against Lutheranism. If it is now ignored, because everything it contains has been better said since, nevertheless all later works say the same thing.

Henry's political necessities caused him to declare the independence of the National Church from the international empire of the papacy. He was quite willing to accentuate the national character of that Church by putting its services into the English language. But he had no thought of any changes in the faith, the ministry, or the constitution of the Church. As long as he lived, none were made; and there is little doubt that The First Prayer Book of Edward VI, which appeared little more than two years after Henry's death, represents almost completely agreements made with Henry.

The other figure, Thomas Cranmer,

was an obscure academic scholar until the age of 40, when a chance encounter and an original idea brought him to the attention of the king, who four years later elevated him to the archbishopric. In quietness he had matured the knowledge of the Fathers and of the liturgies which fruited so marvelously in his translation of the Prayer Book. He accomplished his great work with the intelligent understanding and under the firm control of the resolute king. After that control ceased, he was much more unfortunate in his course as a politician and as a liturgist; but that does not concern the First Prayer Book.

TRANSLATION OVERDUE

It might seem that the task of translating the Church's services was overdue. Rome in the third century had no compunctions about translating the original liturgy of the primitive Church from Greek into Latin. It was this rite which was carried throughout the Western Empire. In South Europe, the international Latin became broken into dialects, which eventually became distinct languages, without the services becoming entirely unintelligible to the people. There has never been any pressure to translate them into the romance languages. But the situation was much less desirable for the Celts and Teutons who crowded into North Europe. No conces-

on was ever made to these "barbarians." Christian worship to them was always a mystery.

Nevertheless, the Prayer Book appeared in a kind of "fulness of time." It was fortunate that Cranmer wrote precisely in the creative period of the English language which was to culminate not long after in Shakespeare. Before his time, our tongue was too crude, and afterwards, too conventionalized, to have achieved his daring and magnificent result of a classical English which fully bears comparison with the masterpieces of Greek and Latin devotion.

Some forms, like the Lord's Prayer and the Creed, had been said in English since Anglo-Saxon days: note the use of the word "hell," retained in a sense used long before medieval mythology utterly altered the primitive concepts of the life to come. And the people's "Primers" contained many passages from the daily offices.

As early as 1534 the convocation of Canterbury petitioned for an authorized translation of the Bible, which became available in the Great Bible of 1539, which is still, except for the Epistles and Gospels, the basic Prayer Book version of the Scriptures. Four years later, the same convocation authorized the reading of a chapter in English at both Matins and Evensong. The English litany was set forth by royal authority in 1544—the only part of the Prayer Book to continue in use even under Mary.

TRIAL BY USE

After the death of Henry on January 8, 1547, matters moved somewhat more rapidly, apparently by the sensible method of trying out the material previously drafted. The Epistle and Gospel at Mass were ordered read in English; and at the Mass at the opening of Parliament, the *Gloria in Excelsis*, Creed, and *Agnus Dei* were sung in English. Compline in English appeared at the Chapel Royal. Communion in both kinds was authorized.

In 1548, the order of the communion provided the Exhortation, Invitation, Confession, Absolution, Comfortable Words, Administration, and Blessing, in nearly their present form, to be said in English after the priest's Communion of the Latin Mass. At St. Paul's and elsewhere, Mass, Matins, and Evensong were rendered entirely in English. In September, the so-called Windsor Commission of six bishops and six divines met for final approval of Cranmer's draft of the Prayer Book. This draft was put to use immediately at the Chapel Royal and at Christ Church, Oxford. A special meeting of the House of Bishops saw the work somewhat grudgingly but very definitely approved by the conservatives. All but Day signed it. They agreed that it was fully supported by the Scriptures and the Fathers; but they were troubled

by the omission of the Minor Oblation (which was ancient, and has since been restored), and of the Elevations (which were late medieval accretions.)

On December 14, 1548, the new Book was introduced to the House of Lords for a four-day debate. The Act of Uniformity was passed by the Lords on January 15, 1549, and by the Commons on January 21st; the Royal Assent being affixed on March 14th. This Act directed that the new Prayer Book should be used three weeks after its receipt, and in all cases not later than Whitsunday, June 9th. Dean May of St. Paul's did not wait for the Royal Assent, but put the new book to work from the beginning of Lent, March 6th.

PRAYER BOOK NOT NEW

We have spoken of the new Prayer Book as primarily a translation. It was just that. It was not a new thing, the product of a new Church. It was not composed for the occasion. To almost the last detail, it incorporated devotional forms previously in use in the Church.

The great bulk of these was drawn from the service-books of the Western Church, then used throughout Europe in the old Latin language.

Cranmer's purpose was to bring the ancient worship of the Church of England to the use and understanding of the people, not to alter its teaching. His simplification of the complicated and voluminous Latin rituals made it possible for the first time to have a Book of Common Prayer, including all the public services of the Church in a single volume. But he saw clearly, what no other Protestant of his age perceived—what, indeed, few have grasped since—that the medieval "deformations" of doctrine against which the reformation was in such violent revolt were not matters inherent in the old rituals, but misinterpretations which had been forced upon them. Apart from a few easily dispensable Gothic exuberances of very recent origin, the old forms in their essentials were primitive, innocent, and universal. There was nothing the matter with the Mass, for instance, which a judicious translation into English would not cure. Presented afresh in a new language, it recovered its ancient and really Catholic meaning.

But the First Prayer Book also drew in small quantity from two other sources. The Lutheran formulas which Cranmer picked up during his three years in Germany include such relatively unimportant matters as the Confession and the Comfortable Words in the Communion, the form for Private Baptism, the plan of the Catechism, and details in the Marriage and Burial services. These Lutheran borrowings do not contain a single thing that is distinctively Protestant.

There are genuine "Protestant" elements in the Prayer Book—real and

purposive reformations of medieval misconceptions—but not one word of them is due to any Protestant source whatsoever. Surprisingly, they stem from Cranmer's studies in the ancient Greek liturgies. Yet this was precisely in accord with his fundamental platform of an appeal to the standards of the primitive Church: which he correctly considered—Dom Gregory Dix to the contrary notwithstanding—to have been preserved uncorrupted in the cradle-lands of the Christian faith.

VITAL TOUCHES OF GREEK

These Eastern rites contributed a few vital touches at crucial points of the services. A new force is imparted to the Baptismal Office by incorporating St. Basil's version of the Pauline concept of a rebirth into the power of Christ's risen life. In the Communion Service, a few words from St. Basil's Liturgy in the Invocation make it clear that the Consecration is by the Holy Spirit, rather than by human priesthood or magic words.

Greek influences also profoundly affected Cranmer's style and method. They are discernible in the ocean-roll of the English Litany, and in the glowing passages of the Eucharist which restore its glorious character as the Church's great corporate act of thanksgiving. Confirmation is not a static once-for-all possession, but a means of continual growth and advancement to the heavenly kingdom. The whole force of all the forms for Confession and Absolution is not the mere remission of past guilt, but an enabling to future righteousness of life. And the state of the Faithful Departed is set forth as a life of progress in the fellowship of the saints, and a perfecting in the mystical Body of Christ.

All this shows how perfectly Cranmer had assimilated the fundamental Eastern doctrine of salvation as accomplished in a dynamic process of the conformation of human character to the Divine Humanity of our Lord, as against the Western conception of an arbitrary judicial act in rescuing men from the consequences of their sins. Cranmer had a firm grasp on the objective and historical character of the Redemption, as the opening of the Consecration Prayer in the Communion brings out in good round terms—terms, by the way, taken from early Catholic authors, and directed by Cranmer against the medieval notions that the Mass was a ritual immolation of Christ, and a propitiatory sacrifice repeating and even supplementing that upon Calvary. But the witness of all the Prayer Book services is that the Atonement is not complete and operative until salvation is wrought not only for us, but in us, to an effectual transformation of human nature.

Two remarkable results flowed from

(Continued on page 33)

The English Revisions

By the Rev. William H. Dunphy

Rector, St. Mark's Church, Philadelphia

THE FIRST English Prayer Book had given the Church a vernacular rite which those who held the ancient Catholic faith in its fulness could use without serious misgivings. The second Prayer Book (1552) represents the high water mark of ultra-Protestant influence on the Church's liturgy. Most of the changes made, such as the omission of many of the ancient and beautiful ceremonies of Baptism and the delivery of the chalice and paten in ordination, had no necessary doctrinal significance. They made a liturgical difference — generally for the worse — but not a difference of teaching.

The changes made in the office for the celebration of the Holy Communion did have doctrinal significance. The word "mass" was dropped in the title; the use of the historic eucharistic vestments was forbidden; the commemoration of the Blessed Virgin and the saints was dropped from the Prayer for the Church; no clear-cut prayer for the faithful departed remained. The prayer that the Elements might be to the worshippers the Body and Blood of Christ through the action of God's Word and Holy Spirit was changed to a prayer that the communicants might be partakers of Christ's Body and Blood. The whole order of the service was rearranged. This, of course, did not necessarily imply a doctrinal change, although it lent itself to that construction.

But when we take into account that all reservation of the Blessed Sacrament, even for the Communion of the sick, was forbidden, and that the ancient words of administration, "The body of our Lord Jesus Christ, etc.," were changed to "Take and eat this in remembrance that Christ died for thee, etc.," we can see that the tendency of the book was strongly in the direction of anti-Catholic protestantism. It is going too far to say that one who believed in the full Catholic doctrine of the eucharistic sacrifice and the objective Real Presence of the Body and Blood of Christ under the veils of bread and wine could not use this Book. But certainly the Book favored a receptionist view of the Sacrament: that is to

say, the view that the Body and Blood of Christ, though truly received by the devout communicant, are not present (by virtue of consecration), prior to the moment of communion.

In addition, the Royal Council had at the last minute, without any ecclesiastical authorization, inserted the "Black Rubric" which seemed to deny the Catholic doctrine of the Real Presence.

1552 BOOK NOT AUTHORIZED
BY CHURCH

The Book of 1552 was not approved by Convocation and has no Church authority whatever. It cannot even plead acceptance by the Church because the king died shortly after it was put out, and the book died with him. In many parts of England it was probably never used at all.

The character of the Elizabethan Prayer Book (1559) is perhaps best illustrated by an incident that took place early in the reign of the great queen. The bones of St. Frideswide had been kept in a tomb in the chapel of Christ Church in Oxford. Under Edward VI the bones of the saint were cast out and those of the wife of Peter Martyr, the Reformer, were enshrined in their place. Under Queen Mary the bones of Peter Martyr's wife were removed and the relics of St. Frideswide restored. On Elizabeth's accession she ordered the bones of the Reformer's wife to be returned to the shrine without, however, disturbing the bones of the saint. "Which things are an allegory."

The intention of Queen Elizabeth and Archbishop Parker was to make it possible for both the chief parties to remain in the English Church, and the Prayer Book was well adapted to this end. However, a person who held the doctrine of tran-

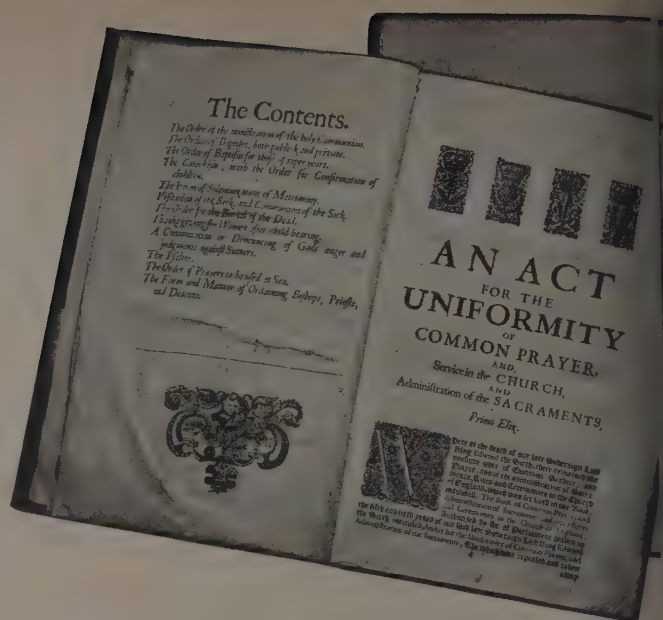
substantiation, at least in its cruder form, would have been unable to use it. And certainly it is difficult to see how any one who believed that the Eucharist was merely a sign of the Body and Blood of Christ would have been able conscientiously to use the rite.

The changes made in the 1559 Prayer Book were all in a definitely Catholic direction. The use of the historic eucharistic vestments was ordered by the Ornaments Rubric. The chancels should "remain as in times past." The prohibition of the reservation of the Blessed Sacrament was dropped, and the Black Rubric was struck out. The two sentences of administration were combined, thus uniting the Real Presence and the commemoration.

It is probable that neither of the chief parties in the English Church used the Prayer Book with unmixed enthusiasm. The queen and Archbishop Parker, and probably most of the definitely Catholic minded, would have preferred to return to the Book of 1549. The Elizabethan bishops, however, leaned heavily in the direction of the Reformation, generally of the Calvinistic type, and there could be little hope that they would accept the first Prayer Book.

The bulk of the parish priests on the other hand, and the great majority of the laity, were still definitely Catholic and they would not have the second Prayer Book.

The Elizabethan Settlement, including the Elizabethan Prayer Book, was probably the only thing which avoided the break-up of the Church. Had the directions of the book been enforced, notably the Ornaments Rubric which prescribed the use of the ancient vestments, the Catholic character of the rite would have been plain to all. However, the Eliza-





HISTORIC ENGLISH PRAYER BOOKS: *The 1662 revision (on facing page) is still in use today. The 1552 Book (left, above), published without Church approval, was soon replaced by Elizabeth's Books of 1559 (center) and 1608 (right). It was this last Book which was suppressed by Cromwell and the Puritans.*

Elizabethan bishops made no real effort to enforce this rubric and contented themselves with the endeavor to get at least the minimum of cassock and surplice enforced.

ELIZABETHAN BOOK OPPOSED

If the Catholic-minded were not enthusiastic about the Elizabethan Prayer Book, the opposite party was even less so. As John Knox writes in a letter to Anne Locke on April 6, 1559, "The whole order of the book appeareth rather to be devised for the upholding of massing priests than for any good instruction which the simple people can thereof receive."

Perceval Wilburn writes: "This book of prayers is filled with many absurdities (to say no worse of them) and silly superfluities, and seems entirely to be composed after the model and in the manner of the Papists, the grosser superstitions, however, being taken away."

"In every church throughout England, during prayers the minister must wear a linen garment, which we call a surplice. And in the larger churches, at the administration of the Lord's Supper, the chief minister must wear a silk garment, which they call a cope."

Sampson writes to Martyr (after mention of crucifix and candles at court): "And the wretched multitude are not only rejoicing at this, but will imitate it of their own accord. What can we hope for when three of our newly-appointed Bishops are to officiate at the Table of the Lord, one as Priest, another as Deacon, and a third as Subdeacon, be-

fore the image of the Crucifix, or at least not far from it, with candles, and habited with the golden vestments of the Papacy."

If the Elizabethan Prayer Book, taken by itself, seems by its ambiguity to compromise the Catholic character of the Church of England and her claim to be one with the ancient Church of the land, it is well to remember that most of the ambiguities would be cleared up if the appeal to the Councils of the Undivided Church and to the teaching of the Catholic Fathers and ancient Bishops (Canons of 1571) are kept in mind. With the revival of the study of the Fathers, which came in at the end of the 16th century, and still more in the 17th, there came a revival of the fulness of Catholic teaching expressed in word and in ceremonial, and what is even more important, in life.

RENEWED LOVE OF LITURGY

It has been mentioned that there was little real enthusiasm for the Elizabethan Prayer Book, and this continued to be true down to about the middle of the 17th century. After that the situation is entirely changed. The martyrdom of Archbishop Laud and King Charles I aroused a real enthusiasm for the Church's liturgy. Both of them were ardently Protestant in the sense of protesting against the claim of the Pope to be the head of the Catholic Church, and against the medieval innovations in religion made by Rome, but both died to preserve the Catholic faith as taught by the Church of England, and in a very special sense they died as martyrs for the

Church's liturgy and episcopacy. Their death and the sufferings which the Church endured during the "reign of the saints" made the situation very different from what it had been before.

When Church and monarchy were restored in 1660, it was to a foregone conclusion that the Prayer Book likewise would be restored. At the same time a real effort was made to conciliate the Presbyterians, many of whom had welcomed the restoration of the monarchy. The Savoy Conference was held with this intention, but it soon became clear that there was an unbridgeable chasm between Presbyterianism and the religion of the Church. A number of changes were made in the Prayer Book, but they were in a Catholic, rather than in a Presbyterian, direction. In many places where the word "minister" had occurred, referring to the second order of the clergy, it was now replaced by the word "priest." In the Ordinal, after the words "Receive the Holy Ghost" the phrase "for the office and work of a priest in the Church of God," or "for the office and work of a Bishop in the Church of God," was added in order to emphasize the difference between these two orders, in opposition to Presbyterian teaching that bishop and presbyter were essentially one order. In the prayer for the Church, after the petition that God would "receive our alms," was added "and oblations," thus emphasizing the offering of the bread and wine, as yet unconsecrated, which forms a part of every normal eucharistic rite.

At this time, wherever the Prayer Book was not clear in its directions, it was generally acknowledged by the Church courts that the rubrics must be interpreted to agree with the liturgical practices of the Church prior to the Ref-

ormation, unless these had been expressly abrogated. Consequently a great deal of the ancient ceremonial had been revived, which served to bring out the true nature of the Eucharistic Act. The reservation of the Blessed Sacrament was not infrequently practiced during this time, and seems to be taken for granted by Bishop Sparrow in his *Rationale of the Book of Common Prayer*, even after the Church had made provision for a private celebration of the Holy Communion for the sick where this was desired.

Never since the Reformation has the Church had a body of bishops of such profound theological and liturgical scholarship as those who revised the Prayer Book of 1662, and the changes made in it are most of them for the better. The Calendar was enriched by the addition of the black letter saints' days. A table of days of fasting and abstinence was added. The commemoration of the faithful departed was added to the Prayer for the Church, and the oblation of the Elements, already mentioned, and the ceremony of the fraction, were important additions. The most questionable change was the addition of the Black Rubric, which, however, was altered. In its original form it had condemned a belief in "a real and essential Presence" of Christ's Body and Blood in the Sacrament. In its revised form it condemned a "corporeal Presence" of Christ's natural flesh and blood, which is a very different matter. Other prayers, such as the prayer for all sorts and conditions of men and the General Thanksgiving, were also included.

1662 BOOK WELL RECEIVED

The Prayer Book of 1662 was the first book to be received with wholehearted enthusiasm by the Church, both clergy and laity. It was also the first one to receive the formal approval of Convocation, which alone had the right to speak for the Church. The book justly won the affection of the English people, and, sealed as it was by the blood of the martyred king and archbishop, endeared itself to the bulk of English Churchmen of that age and subsequent times.

A fair and objective appraisal of the 1662 Book of Common Prayer is difficult to make. The failure to enforce the Ornaments Rubric, which had been re-enacted in connection with this book, obscured the definitely Catholic character of the rite. It did secure for the English Church the best liturgy since the 1549 book—in some respects (*e.g.*, offertory and fraction) it was an improvement even over this one. It did secure for Churchpeople the blessings of common prayer, and in this respect was a great advance over contemporary Roman Catholic and Protestant worship. It rightly made the communion of priest and people the consummation of the eucharistic rite, in contrast to pre-Reformation and contemporary Roman practice, which seemed

to reach a climax in the elevation of the Host and the attendant ceremonies.

But while the communion side of the Eucharist was rightly emphasized, the sacrificial aspect (though present) was not brought out with equal clearness. And even as regards the communion, one is aware of the tragic failure to realize the desire of the Reformers, that there might be a communion of the people at least on Sundays and the greater Holy Days. The rubric which was inserted to secure this ideal was really the thing that defeated it. The Reformers knew that the English people loved the Mass, and therefore to secure a sufficient number of communions they ordered that there should be no celebration of the Eucharist unless a certain proportion of the parish made their communions. But people had grown so accustomed, in the middle ages, to making their communion only at Easter that the net result of this rubric was not more communions, but fewer Eucharists. The celebration of the Eucharist dropped from every day to once a month, and finally three times a year.

The Oxford Movement and the ensuing Catholic revival rescued the Church from this condition, but unhappily the Tractarians, in their laudable desire to secure fasting communions, shifted the Eucharist to an early hour, when the majority of parishioners were in bed, and left Morning Prayer as the late service, rather than the Ante-Communion, with full Communion every so often. The Ante-Communion at least bore witness to the Church's desire to have the full Communion Service every week. Morning Prayer, beautiful as it is, was a very poor substitute for this, and was never intended by the Reformers, or by the 1662 Revisers, to be by itself the normal parish service. The ideal of Catholic worship, as Father McCune has put it, is the combination of High Mass and Corporate Communion. Had it not been for the unfortunate rubric in question, the 1662 Book of Common Prayer might well have achieved this result in every parish. Had it not been for the shifting of the Eucharist to an early hour by the Tractarians, this result might have been attained in most parishes of the Anglican Communion by the present day.

1928 BOOK

By 1928 the uniformity, which was once one of the distinguishing marks of Anglicanism, had long since disappeared in practice, and the need was felt for a book more modern in language, and to some extent in spirit, than the 1662 Prayer Book. It was also desired to check the lawlessness found at both extremes in the Church by providing an alternative form which would satisfy all legitimate demands. The 1928 Prayer Book was the result.

The book aroused fierce antagonism, both from the ultra-Protestant circles in the Church and also from the "all or

nothing" Anglo-Catholics. It is not surprising that it was rejected by Parliament, though passed by the Church Assembly. It has, however, been licensed for use as an alternative form, in whole or in part, in most of the dioceses of England.

Even now, after the smoke of battle has been laid, it is very difficult to make a fair estimate of the book. Many Anglo-Catholics and some others consider various parts of it as jejune. Dr. Eric Mascall has recently reiterated this charge. The charge comes strangely, however, from priests who begin the Mass with the prayer taken from Roman sources: "*We beseech thee, O Lord, by the merits of all thy saints, that thou wouldest forgive me all my sins,*" and who employ, without scruple, the inferior pre-communion prayers of the Roman rite.

One suspects that the difficulty is not primarily one of language but of theology. Here the chief objection from the pro-Roman circles of Anglo-Catholicism was the addition of an Invocation of the Holy Spirit to the Prayer of Consecration, like that in the American Prayer Book. This was denounced by some as an abandonment of the Anglican "tradition" on Consecration. The supposition was that the Church of England was committed to the Roman theory of Consecration by the mere recitation of our Lord's "Words of Institution." It is surprising to find this view held by such scholars as Dom Gregory Dix in *The Shape of the Liturgy* (page 238), and by W. K. Lowther Clarke in *The Prayer Book of 1928 Reconsidered* (page 46).

As a matter of fact there is no such tradition in the Church of England. It would be nearer the truth to say that there was a tradition that the Eucharist is consecrated by prayer, a prayer which includes the "Words of Institution" with other essential elements. Many of the greatest theologians of the English Church desired such an Invocation as appears in the 1928 book. (These statements which might appear arbitrary are, I believe, proved conclusively in an article by the present writer in the current issue of the *Anglican*.)

Due to the energetic propaganda conducted against the book, it has not as yet been given a fair trial. Only the future can show whether it will prove acceptable and helpful to the mass of English Church people.

In the meantime the Book of 1662 remains as preëminently the Book of Common Prayer of the English Church. Whatever its faults, it has given the English Church and many of its daughter Churches a book of common worship which maintains its double character as Catholic and as reformed. And there is no liturgy in Christendom in which the glory of Calvary shines forth more clearly and beautifully than in its eucharistic rite.

The PRAYER BOOK *Way of Life*

By the Rev. Samuel J. Martin

FOR some people the Prayer Book is not unlike the old fashioned Sunday parlor. It was the best room in the house, with the best furniture, the best lighting. It was to be used only on special occasions. It was for "company" or perhaps mother would let us in on Sunday and special holidays such as Christmas and Easter, but it was too good to be used every day. It was closed tight when not in use, it gathered dust, became stuffy and smelled stale.

There is a danger of the Prayer Book becoming compartmentalized from the rest of life. The Prayer Book above all is a way of life. It presents to us the Christian religion in terms of the home: God is Father, men are brothers, all life

is a domestic affair. "Love God and love your fellowman" is its all embracing injunction. To build the family of God, where all members of society will dwell together in right relations with the Father and with each other is the supreme objective. To live every day as a grand member of God's home is the Prayer Book way of life. There is an irreconcilable conflict between the world and the way of life suggested in the Book of Common Prayer. Society always issues an ultimatum to the innovator: Conform to this world or expect the reward of a heretic or a traitor.

Jesus was confronted with the necessity of choosing. He saw the vast gulf between his ideal and the practices of those

about him. He saw life as it ought to be and might be. He was convinced that love and love alone can bring reconciliation between man and man and between man and God. It makes a radical difference in a man's theology whether he regards man as merely material, or as also spiritual; as really sinful, or as only unfortunate. In an age of prevailing skepticism the psychological basis of Christianity is especially important. And when there is a loud cry for a religion for humanity, it is time to show that Christianity is such a religion.

In its direct teachings we find in the New Testament but little concerning the nature of man. Christ and his disciples generally appeal to that nature without philosophizing about it. They do not, for instance, attempt to prove the existence of conscience or of man's spiritual nature any more than they try to prove the existence of God. But their whole mission and their appeals indicate that they recognize in man a conscience and faculties for the appreciation and apprehension of the spiritual. Had man no spiritual faculty, then it would be as foolish to speak to him of spiritual things, as it is to speak of them to the brute. This is the basis of the Prayer Book teaching about man's nature.

CHRISTIAN VIEW OF MAN

The Prayer Book gives us first of all the Christian view of man. As man's faculties and relations are very varied he



THE PRAYER BOOK IN ACTION: At St. Edmund's, Chicago, of which Fr. Martin is rector, Christianity is an all-day, every-day matter. Above, the rector prepares to read the Gospel at the Holy Communion; right, a view of the thriving parochial school. St. Edmund's serves as a community center in a predominantly Colored area on Chicago's South Side. There are 1300 communicants and the school enrolment is close to 300. All the faculty are communicants of the Church. A large gift from the national Reconstruction and Advance Fund helped the parish finance its imposing plant.



may be viewed from different standpoints. He may be viewed as physical or intellectual or spiritual. He can be considered with respect to his material relations, or with respect to those which are intellectual, or spiritual, or social. None of these relations are ignored in the Prayer Book but they are viewed from a spiritual standpoint. The gospels, for instance, concentrate their view on man in his relation to God, and make everything subservient to this view. The Gospels show that man has significance because he has a spiritual being; hence the Gospels of the Prayer Book are specially rich in its view of man's spiritual nature, and all his powers are viewed in their relation to this nature.

THE IMAGE OF GOD

Prayer Book worship keeps before us the thought that man was created in the image of God. It is self-evident that this likeness to God is not physical. It consists in man's spirituality, in the fact that he has free personality.

Man's original likeness to God was two-fold. In the first place, he was created with a spiritual nature, was made a free person; in the second, he was pure, that is, sinless. Man lost this second element of God-likeness, namely, sinlessness. The sinless became sinful. This lost image is restored by Christ when he restores the lost purity. But man's spiritual nature remained after the fall. This is the essential element of God's image, while sinlessness is a state or quality of this image.

This spiritual nature makes a man a man and is indestructible; so far, therefore, as this nature constitutes the image of God this image is inalienable. While man retains his spiritual nature after the fall, that nature is perverted by sin. He still has spiritual capacity, but it is weakened, he is still capable of spiritual apprehension, but imperfectly. His soul was originally a mirror that reflected God. Now that man is sinful, the mirror remains, but it is so soiled that it reflects God either very imperfectly or not at all. Man retains the image of God so far as he is still a spiritual being; but, so far as sinlessness is concerned, he has lost this image.

It is his spiritual nature that makes man differ essentially from the animal. In some respects the difference between man and the animal is one of degree only, as in the case of some of the intellectual functions. But the spiritual nature of man makes a difference in kind between him and the animal. In the animal not the slightest trace of a spiritual element is found. In reality a man may be no more holy than the brute is. But there is this vast difference: the brute can neither be holy nor unholy, since these terms can in nowise be applied to it; but man may and must be either holy or unholy. The brute is not free, and never can be; consequently it cannot be moral or im-

moral. But man is free, and therefore a moral agent. The difference between a man and an animal is rather one of capacity and possibility than of reality.

POWER TO SIN: POWER TO RISE

A man can never be a brute, unless he ceases to be man. He may, indeed, sink lower than the brute, simply because he can degrade himself, which the brute cannot do. But he may also rise infinitely higher than the brute. Man moves in a sphere of vast dimensions. The place he occupies in the sphere whether high or low, depends largely on his own choice, not absolutely on the necessity imposed on him by nature. For the animal there is no sphere in which he moves but only a line along which he is impelled by the absolute necessity of nature.

The original endowment of man with the possibility of sinning was a wonderful endowment. This possibility indicated the exalted character of his being. With the capacity to sin is also connected the capacity to be holy; and with the power to degrade himself is also connected the power to rise to the greatest glory. Though man was made for communion with God, this communion, from the very nature of the case, is possible only if man himself chooses it.

The Prayer Book keeps ever before us the sinfulness of man. His nature is thoroughly corrupt and diseased. We are made aware of the consequences of sin, both in this life and hereafter. Sin is the great curse that rests on the whole man so that he himself is sinful, not merely his words and his acts; not merely on his moral nature, but on the whole man rests its blighting influences which affect not merely his religious but also all his other relations. If the Prayer Book did no more than this, its effect would be keen remorse and utter despair. But the fact that man is sinful is not made more prominent than the fact that he is redeemable.

"Almighty God, our heavenly Father who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; Pardon and deliver you from all your sins; Confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen."

REDEEMED AND REDEEMABLE

The Prayer Book declares man is redeemable. The redeemableness of man is of such transcendent importance that it is the very essence of the Gospel. It is the Gospel. Jesus states his mission in one comprehensive sentence, "The Son of man is come to seek and to save that which is lost." That is, the end of Christ's coming is, not only to teach man that he is sinful, but that he is redeemable, and to redeem him. This fact, that man is redeemable, illumines the pages

of the Prayer Book with hope and makes it "good tidings of great joy." The Prayer Book does more than show us that man is sinful yet redeemable. It also shows us how man is redeemed.

Society is divided into two classes. Those who have been redeemed by Christ and are Christians, and those who are sinful and redeemable, but have not been redeemed. That is, humanity consists of the redeemed and the unredeemed. These two classes constitute what is called Christian society on the one hand, and what is called the world on the other, using the term world to designate the unregenerate, in which sense it is frequently used in Scripture.

But all men, irrespective of their spiritual nature, are potential children of God. We are so accustomed to speak of Christians only as the children of God, that we are apt to overlook the fact that the unconverted may become his children. Man's relation to God is unlike that of any other creature. In Acts 17:26-29 God is said to have made of one blood all nations; and the aim of their creation is "that they should seek the Lord, if haply they might feel after him, though he be not far from every one of us: for in him we live, and move, and have our being."

This intimate relation of man to God is further illustrated by the apostle in a quotation from a heathen poet "as certain also of your own poets have said, 'For we also are his offspring.' Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

GOD'S FAMILY

The Prayer Book views humanity as God's family. Humanity therefore, and not merely a part or party thereof, is the family of God and He is the Father of all men. But if God can be the Father of all, then all men can become brothers. The title, "Common Prayer," does much of itself to teach this intimate relation of humanity to God, and of men to one another. The religion of the Prayer Book far transcends the particularism of Judaism and its caste systems and national selfishness and prejudice of heathen nations. The Prayer Book lays no stress on race, or nationality, or rank. In every man it sees a likeness of God and a moral nature that is sinful but redeemable. While it does not put all men on the same level, it nevertheless sees in all common powers and common sympathies, common possibilities and common needs. Therefore, its truth and its grace, its Savior and its God are for all.

George Herbert Betts in his book, *Method in Teaching Religion*, says, "To many people religion is to be passively received rather than actively achieved—a thing to be obtained through an act of divine grace rather than at-

ned under that same grace, through the stress and strain of daily living." The Prayer Book as our guide in worship views humanity as a family with God as its head; it brings the members of the family into the most intimate relation with God as Father, and with one another as brothers and sisters. Where the fact is realized that all men are God's children, and that wherever there are human beings there we have potential brothers and sisters, it must enlarge the heart and extend the circulation of its affections. The fatherhood of God and the brotherhood of man realized make man's interest in humanity sublime, and how this view enlarges the sphere of duty! Not only are we related to every one in this family as a brother or sister, but if we can in any way aid them it is our duty to do so. Put this Prayer Book way of life as the basis for home, missions, theological education, social relations, what a motive power and inspiration it gives to enthusiasm and zeal. The Gentile may ask, who is my brother? The Jew, who is my neighbor? And Cain, Am I my brother's keeper?" But to the Prayer Book Churchman there can be no question on these subjects.

TWO KINDS OF CHILDREN

It must not be overlooked that, with few exceptions, the New Testament always speaks of the children of God in a sense in which the expression is applicable to those only who are Christians. In Romans 8: 9, it is said, "They which are not the children of the flesh, these are not the children of God." In Matthew 5: 44-45 it is taught that "we should love our enemies," "that ye may be the children of your Father which is in heaven," implying that those who do not love their enemies are not the children of God.

These and other passages deny sonship to all who do not love, worship, and obey him. In Romans 8:14 we read, "For as many as are led by the spirit of God, they are the sons of God," which implies that those who are not led by that spirit are not his children. How can such passages be reconciled with the view that all men are the children of God? We use the expression "child of God" in two senses. In one sense it designates those whom God has made in his image, and for whom he gave his son. God is not merely their Father in the sense of creator, but he is their Father because he gave them his image and made them for communion with himself. In this sense all human beings are the potential children of God.

NATURAL AND SPIRITUAL

In the other sense a child of God is one who loves God as a Father, and obeys him. The same distinction here made between the children of God is made between the children of a family. While all the descendants of the same



PRAYER BOOK CROSS: In Golden Gate Park on San Francisco Bay were held the First Prayer Book services within the present territory of the United States. The date was 1580, almost half a century before the landing of the Pilgrims. The celebrant was Francis Fletcher, chaplain to Sir Francis Drake, and the Prayer Book used was probably the First Book of Queen Elizabeth. Californians, Inc.

parents are children, some may be loving, obedient, and good, while the rest are unloving, disobedient, and bad.

God also has two kinds of sons. To each he says, "Son, go work today in my vineyard." The one obeys, but the other disobeys. This indicates exactly the difference between the two classes of God's children on earth; one class is loving and obedient, the other unloving and disobedient. We therefore make this distinction: naturally, all men are the potential children of God; but in a spiritual sense, only those are his children who love and obey him.

Christ's disciples sustain this new spiritual relation to Christ, to the Father, and also one another. Thus Andrew and Simon are brothers (natural relation); but after both find Christ they are also brothers in another sense (spiritual relation). There is thus a natural sonship and there is a spiritual sonship. There is also a natural and there is a spiritual family of God. There is a likeness to God which is only that of nature, which has its source in creation, and which is

greatly marred by sin; and there is a spiritual likeness to God, that is, a likeness in spirit, in affection, indeed, a likeness that has its source in the new creation, in regeneration. There is also a natural brotherhood, consisting of all the members of the human family; and there is a spiritual brotherhood, consisting of those who are made spiritual through Christ. Jesus is the elder brother in the spiritual brotherhood, and those who are brothers to him must also be brothers to one another.

The spiritual brotherhood is synonymous with Christian society. This is formed from those who are members of the natural brotherhood; but in entering this spiritual brotherhood they do not cease to belong to the natural brotherhood. Dr. Harry F. Ward tells us in his book, *The Soviet Spirit*, "The test of any social system is the kind of individual it produces." While we celebrate the 400th anniversary of the Book of Common Prayer it is well to remind ourselves that the test is the kind of Churchmen we produce.

Our Prayer Book

LET US be quite clear about it. It is *our* Prayer Book that we are honoring on this 400th anniversary of the adoption of the first Book of Common Prayer in the English language. We are not simply commemorating an event in history that took place a long time ago. We are not trying to revive the use of a particular form of devotion that marked a transition stage in the history of the Church. We are not glorifying pageantry or putting on an ecclesiastical show. We are reverently testifying before the world that the ordered liturgy for which our Anglican forefathers worked, fought, and died is still the center of our own devotional life. It is *our* Prayer Book because it meets our religious needs in the 20th century, just as the liturgy enshrined in it has met the religious needs of Christians from the time of our Lord to the present day.

For while our commemoration centers upon the first publication of a complete Prayer Book in the English language, we are really testifying to a corporate religious experience that goes back to the origins of Christianity, and that has its roots not only in the Old Testament but in the primitive experiences of the human race. Critics of Christianity sometimes point out scornfully that many Christian folkways have their origins in ancient pagan cults, thinking thereby to discredit the whole structure of the Catholic and Apostolic Faith. Nothing could be further from the truth. Our Lord said specifically that He came not to destroy but to fulfill. He came not only to fulfill the Old Testament prophecies but to enrich and make more abundant the spiritual treasures that are found in some measure in all religion, even in the primitive nature cults.

Christianity is therefore unique, not because it is so different from other religions, but because in Christianity all religions find their fruition; because in the faith of the one, holy, Catholic and Apostolic Church truth triumphs over error, and God reveals Himself, through the person of Jesus Christ, in terms that man can at least begin to understand—though the ultimate mystery of the divine must always remain beyond the grasp of human comprehension.

Worship has always been the keynote of man's relationship to God. Rudolf Otto, in his great classic, *The Idea of the Holy*, has shown how the sense of mystery and the recognition of the presence and activity of the supernatural lies behind all religion and permeates all life, whether at the most primitive level or in the most sophisticated society. Individuals may reject God, whole societies may try to ignore Him, but underlying all human activity there is the sustaining power of the Creator, constantly at work in the uni-

verse He is continually creating. Man, in his waywardness and self-centered aggressiveness, may and frequently does forget God; but if God for a moment should forget man, humanity itself would cease to exist.

But when man does turn his thoughts to God, as he always does when he is most fully living up to his humanity, he naturally turns to worship. Primitive man expressed that worship in ways that seem to us at best crude, at worst terrible and unutterably repulsive, as when it is expressed in human sacrifice or in pagan bacchanalian rites.

Worship may be based upon fear, leading to the desire to placate some ominous and vengeful supernatural power that can be appeased only by magical and superstitious rites. Christian worship, however, is quite different, for it is based not upon fear but upon love. The God that reveals Himself in Christianity is not only the mysterious power behind the universe, the Creator in all His awful power which destroys even in the act of creating. He is also the loving Father, without whose knowledge and concern even a sparrow falls to the ground. He is not a super-man, fabricated in our likeness; but we are His sons and daughters, created in His image. When we worship Him, therefore, we are lifting up our small human personalities to be united with the great Personality that is at the heart of the universe and that is the goal of our life and the ultimate reality of our being.

"Christian worship is never complete unless the entire personality shares in it," say Bishop Parsons and Dr. Bayard H. Jones in their monumental work, *The American Prayer Book*. "In all real worship," they continue, "there is a double movement—upward to God, and downward again into human activity. The whole person is lifted into God's presence, in a spiritual happening whose method is hinted in the prayer, 'Lift us, we beseech thee, to thy presence, where we may be still and know that thou art God.' . . . It follows that all worship to be thoroughly adequate must . . . reach the whole personality of the worshipper. And it must possess this double movement, lifting the worshipper to God, but also making him thereby the more effective in the conduct of life. The history of liturgical worship in the Christian faith is the story of the way in which the Church sometimes consciously, more often through the spontaneous response of Christian experience to God, has tried to meet these fundamental requirements."

When we use the Book of Common Prayer in corporate worship, or in our family or personal devotions, we are uniting our worship with that of the whole company of the Christian fellowship, in every part of the world, in every time and age, and in the life that lies beyond this world. That is what is meant by the Communion of Saints—the uniting of all the human children of God with angels and archangels and with all the company of heaven in the worship

and praise of Him who is at once our Father, our Father, and our Judge.

The Prayer Book is more than a collection of collects and scripture readings, and of rites and ceremonies approved by General Convention as suitable for the public devotions of members of the Protestant Episcopal Church in the United States of America. It is not a directory of ceremonial, like the manual of fraternal order, nor an apologetic compendium, like *Science and Health With Key to the Scriptures*. It is not intended as a standard of orthodoxy or as a complete collection of approved theology. It is something more significant and important than any of these.

The Book of Common Prayer is a treasury of spiritual devotion, in which are enshrined many of the best flowers of Christian experience. It is a living, growing thing, which was not put into fixed and final form either when it was translated into English in 1549 or when it underwent its latest American revision in 1928. Four hundred years from now it may contain new spiritual riches, derived from the travail of the new age born of the cataclysmic world events of the twentieth century, and of centuries still to come.

YET we venture to predict that if the Churchman of today could be suddenly plummeted into the year 1549, he would find the Christian liturgy of that future date quite as recognizable to him as that of 1549, which is being re-presented in so many cathedrals and parish churches in this quadricentennial year. Perhaps petition in the litany "for all who travel by land, by water, or by air" — the last added in this generation — will include a reference to travel through the atmosphere or between the planets. Perhaps the general confession will contain a note of penitence for the ravaging of the earth and the peoples thereof by the misuse of atomic energy. Perhaps the prayer for the President of the United States will be changed to one for the constitutional head of a world government. But the basic form and content of the liturgy will, we are confident, remain essentially unchanged.

And at the heart of it, so long as Christians remain faithful to the teachings of our Lord, will be the great liturgical response to His injunction, "This do in remembrance of me." The earliest characteristic of the church, as shown in the Book of Acts, was that the faithful drew together in common worship characterized by the Lord's Prayer and the Lord's Supper, hereinafter called the "Breaking of Bread."

Today, when the rector of our parish or his assistant, "standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the people kneeling," and when he continues with the Divine Liturgy and administers the sacrament of Holy Communion to the congregation, he is one with every Christian priest who has celebrated or will celebrate that holy mystery from the earliest days to the end of time. With the eyes of faith, we can see in him the shadowy figure of Archbishop Cranmer, beginning for

the first time in English "the Supper of the Lorde and the Holy Communion, commonly called the Masse." We can see in him a host of ministers of the Apostolic Succession, some humble, some arrogant; some saintly, some unworthy (for "the unworthiness of the ministers . . . hinders not the effect of the sacraments"); some famous, some obscure; reaching backward in time to the institution of the Holy Eucharist by our Lord in the Upper Room; reaching forward to the time when, as we say in our great affirmation of faith, "he shall come again, with glory, to judge both the quick and the dead."

It was perhaps unconsciously prophetic that the collect for Whitsunday was the one used on that day four centuries ago, when for the first time the English Prayer Book became the established use of the Anglican Church. As we kneel for it in our own church this Sunday, let us imagine that we are hearing it for the first time in the quaint language of the time of Edward VI, as soon to flourish into the age of the great Elizabethan writers, but now sounding strange to ears accustomed to hearing only Latin in the services of the Church. Here is their own well-known parish priest, wearing the same vestments and using most of the ceremonies as on the previous Sunday, but now praying in the language "understanded of the people":

"God, whiche as upon this daye haste taughte the heartes of thy faithful people, by the sending to them the lyght of thy holy spirite; graunte us by the same spirite to haue a right iudgement in al thinges, and euermore to reioyce in hys holy coumforte; through the merites of Christ Jesus our sauour; who liueth and reigneth with thee, in the unitie of the same spirite, one God, worlde without ende."

With our Anglican forebearers of that day, hearing the liturgy for the first time in their own tongue, and with our brethren of the Holy Catholic Church in all ages, we join on this festive occasion with a fervent and heartfelt "Amen."

"Syng unto the Lorde a new song: sing prayeses lustely (unto him) with a good courage.

"For the worde of the Lord is true: and al his workes are faythfull."

Acknowledgment

A WORD of thanks is due to the Very Rev. John W. Suter, Canon George J. Cleaveland, and the Oxford University Press, for their large part in making this Prayer Book Number of THE LIVING CHURCH a success. Not only Canon Cleaveland's article, but the pictures of Prayer Books on pages 16, 18, 19, and 26 are from their book, *The American Book of Common Prayer*, just published by Oxford. Mr. Leon McCauley of Oxford, who served for several years as business manager of THE LIVING CHURCH, took the initiative in bringing this material to our attention because he wanted our readers to have a sample of the excellent material in this newest book on the Prayer Book. We hope their appetite will be stimulated for more, for the book is well worth a place in every layman's library.

THE AMERICAN PRAYER BOOK

By the Rev. Canon George J. Cleaveland*

AFTER THE American Revolution, conventions were held in the various states and plans for liturgical revision were determined upon. These were brought before the "Convention of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, held in Christ Church, in the City of Philadelphia, from September 27 to October 7, 1785."¹ This convention, as reported in its journal, adopted a resolution calling for the appointment of a committee:

"[consisting of] one Clerical and one Lay deputy from each state, to consider of and report such alterations in the Liturgy, as shall render it consistent with the American revolution, and the constitutions of the respective states: And such further alterations in the Liturgy, as it may be advisable for this Convention to recommend to the consideration of the Church here represented."²

The revision committee was a subcommittee of a larger group chosen to draft an ecclesiastical constitution for the Protestant Episcopal Church in the United States of America. The Rev. William Smith, D.D., was made chairman of the committee to prepare a Book of Common Prayer. After the General Convention had adopted the Proposed Book, it set up a committee, under the chairmanship of the Rev. Charles Wharton and the Rev. William Smith, to edit and publish it, and, after all expenses were paid, to remit the "nett profits to the Treasurers of the several Corporations and Societies for the relief of the widows and children of deceased Clergymen in the states represented in this Convention; the profits to be equally divided among the said Societies and Corporations."³ This Proposed Book, adopted in 1785, and published in 1786 by Hall and Sellers, went into an edition of four thousand copies. Sheets were sent to England

by the editing committee, and the book was reprinted there by J. Debreth. Fifty copies of the reprint were made for the bishops of the Church of England, who were considering consecrating bishops for the American Church.

No sooner was the Proposed Book off the press in America and reprinted in England than it met with a storm of objection. The thoroughly dissatisfied English bishops expressed themselves as unable to grant the American request for the gift of the episcopate until they were assured certain corrections would be made and the American Church would not depart from the substance of the Faith in such manner as the Proposed Book seemed to indicate. Some of the English objections were based on the omission of the Nicene and Athanasian Creeds, and of the "Descent into Hell" phrase in the Apostles' Creed.

Through its corresponding committee, the American Church convinced the English bishops that every effort would be made to restore the Nicene Creed and to keep the American Church in harmony with the doctrine and worship of the Church of England. In due time, and with the assistance of our ambassador to the Court of St. James's, Parliament was persuaded to pass an enabling act permitting the English bishops to consecrate to the episcopate men who were not subjects of the British crown and who would not minister in British dominions. Under this Act, the Rev. William White and the Rev. Samuel Provoost were consecrated bishops in the chapel of Lambeth Palace on February 4, 1787.

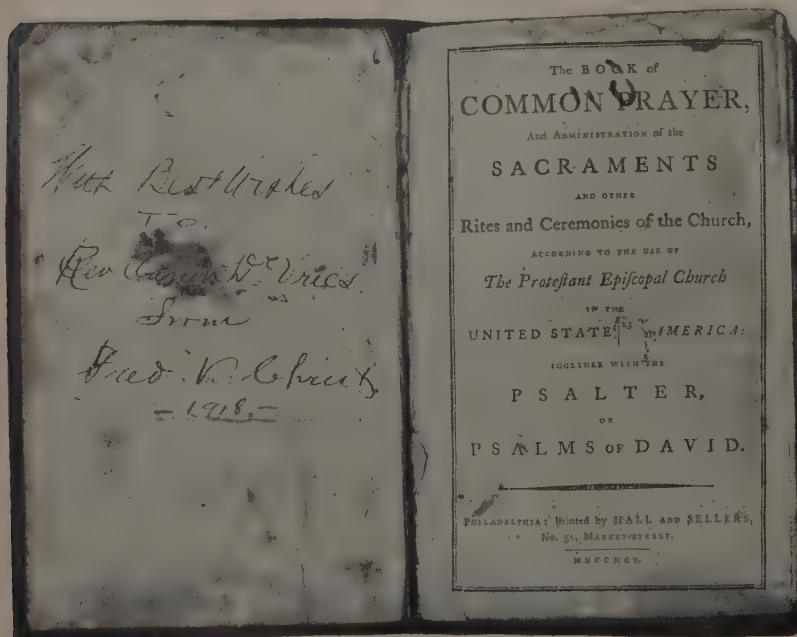
When the two American bishops returned from England, General Convention assembled in Christ Church, Philadelphia, on Tuesday, July 28, 1789. The dioceses of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina were represented.

*This is an abridgment of a chapter from Suter and Cleaveland, *The American Book of Common Prayer—Its Origin and Development*, just published by Oxford University Press (Pp. 96; \$1.00). Copyright 1949 by Oxford University Press, Inc. Used by permission.

¹ *Journals of General Convention from 1784 to 1814* (Philadelphia: John Bioren, 1817), *Convention of 1785*, p. B.

² *Ibid.*, p. 5.

³ *Ibid.*



FIRST AMERICAN PRAYER BOOK: Printed in 1791, this is the Book adopted by the General Convention of 1789, providing the American Church for the first time with a Liturgy of its own.

Photo by T. Horydczak.

Bishop Seabury of Connecticut was absent, having misinterpreted a resolution of the previous convention as declaring invalid his Scottish non-juring orders. This resolution was unanimously passed and that it is the opinion of this Convention, that the consecration of the Rt. Rev. Dr. Seabury to the episcopal office is valid."

The convention adjourned on August 17, 1789, to reassemble in Christ Church on September 29th. The Rt. Rev. Samuel Seabury attended, conferred with the convention, and presented his letters of consecration which were read and recorded. As a result, on October 3, 1789, it was announced that there were now a sufficient number of bishops present to enable the two houses to meet separately. The bishops then withdrew from the House of Clerical and Lay Deputies and met separately as the House of Bishops, whereupon the House of Clerical and Lay Deputies elected a chairman and proceeded to the work of ecclesiastical unification and liturgical revision.

Article 8 of the ecclesiastical constitution as adopted read:

"A book of common prayer, administration of the sacraments, and other rites and ceremonies of the church, articles of religion, and a form and manner of making, ordaining, and consecrating, Bishops, Priests, Deacons, when established by this future General Convention, shall be used in the Protestant Episcopal Church of those states which shall have adopted its constitution."⁴

On October 3, 1789, the convention began work on the production of the Book of Common Prayer. No one alluded to the proposed Book. The House of Bishops acted on the assumption that the 1662 Book of Common Prayer of the Church of England was being revised to meet national needs; the House of Clerical and Lay Deputies acted on the assumption that no book existed and that they were creating one. Five committees on the Book of Common Prayer creation were chosen in the House of Clerical and Lay Deputies and charged with the creation of particular portions of it.

The Prayer Book which was adopted by the General Convention of 1789 was in reality the 1662 Book of Common Prayer of the Church of England, revised and enriched in the light of the proposed Book, the Irish Book of Common Prayer, the Scottish Book of Common Prayer, and the opinions of the bishops and deputies in convention assembled. This revision was ordered in use from the first day of October, 1790.⁵ Final work on the Book was completed Friday, October 16, 1789. The Book was printed by Hall and Sellers of Philadelphia in 1790.

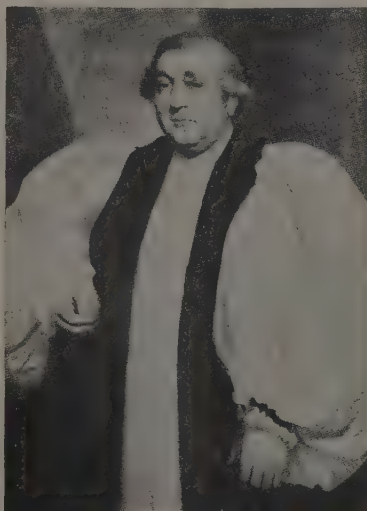
⁴*Ibid.*, Article 8, Ecclesiastical Constitution adopted 1789, Appendix, p. 328.

⁵*Book of Common Prayer of the Protestant Episcopal Church, Ratification.*

Errors having crept into the Book of Common Prayer, either by accident or design, the General Convention of 1792 created a joint committee "to examine the printed Book by the original acts of the 1789 Convention and to prepare a mode for authenticating the book by some certain standard, and of publishing future editions of the same in the churches in the different states."

The 1801 General Convention, which met in Trenton, N. J., enacted legislation seeking to standardize the text of the Book of Common Prayer and to regulate its publication so that the editions published should agree with the text set forth by the Church in General Convention. Canon III as adopted by this Convention reads:

"The Bishop of this Church, in any state or, where there is no Bishop, the



BISHOP SEABURY: He brought back from Scotland not only episcopal orders but liturgical enrichment.

standing committee, is authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the common prayer book, book of offices, by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction it shall be the duty of the Bishop, or, where there is no Bishop, of the standing committee to give public notice that such edition is not authorized by the Church. The Bishop of this Church in Pennsylvania, is hereby authorized to set forth an edition of the articles of religion, which, when published shall be the standard copy. The octavo edition of the common prayer book, published in New York in 1793, by Hugh Gaine, and the quarto edition of the book of offices, of the same year, published in the same place, are hereby established as the standard books, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the

Bishop or standing committee may appoint for superintending such publication."⁶

The General Convention of 1808 added an amendment to the article on the Prayer Book. It read: "No alteration or addition shall be made in the Book of Common Prayer, or other offices in the Church, unless the same shall be proposed in one general convention and by a resolve thereof made known to the convention of every diocese or state, and adopted at the subsequent general convention."⁷ Prior to this, a General Convention could alter the Book of Common Prayer during one session.

The text of the Book of Common Prayer remained almost unchanged from the first Standard Edition of 1793 until the first Standard Book of 1892. In the General Convention of 1892 the method of authentication was revised. Previously the Book had been considered authentic if it carried a statement of approbation by the bishop or, if there were no bishop, by the standing committee of the diocese in which the edition was set forth. But the General Convention of 1892 adopted the following canon:

"No copy or edition of the Book of Common Prayer shall be made, printed, published, or used as of authority in this Church, unless it contain the authorization of the custodian of the Standard Book of Common Prayer, certifying that he or some person appointed by him has compared the said copy or edition with the said Standard or a certified copy thereof, and that it conforms thereto."⁸

In conformity with this canon, and on the completion of the work of revision in 1892, a Standard Book of Common Prayer was published and placed in the keeping of the Custodian of the Standard Book, the Rev. Samuel Hart, D.D. That Book, together with the 1928 or second Standard Book of Common Prayer, is now in the custody of the Very Rev. John Wallace Suter, D.D., the present Custodian.

The three most important American Books of Common Prayer are those of 1789, 1892, and 1928. The 1789 Book grew out of not only the 1662 Book of Common Prayer of the Church of England but also the Scottish liturgy through the Office for Holy Communion prepared by Bishop Seabury for the Church in Connecticut. The Seabury Communion Office, which molded the liturgical shape of our communion service, was derived from the Scottish Book of 1764 and earlier liturgies.

Bishop Seabury was consecrated on the third Sunday after Trinity, November 14, 1784. The next day he agreed to do all in his power to have the American

⁶*Ibid.*, Convention of 1801, Canon III, p. 208.

⁷*Ibid.*, Convention of 1808, Resolution VI, concerning Article 8, p. 253.

⁸*Digest of the Canons of the Protestant Episcopal Church*, printed for the Convention (Boston: Mudge & Son, 1899), Canon 22, Section 5, pp. 84-85.

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Church adopt the Scottish liturgy use for the celebration of the Communion at his consecration. October 14th, as a result of Seabury's insistence and their recognition of its liturgical excellence, the 1789 General Convention adopted the Scottish Prayer of Institution, Oblation and Invocation. These portions of the Scottish rite, set forth by Bishop Seabury in the Order of Communion for his diocese, were placed in our Book of 1786 with a slight alteration of pronouns and with a change in the wording of the invocation of the Holy Spirit on the elements; "that they may become the body and blood of thy dearly beloved Son, who became 'that we, receiving them according to thy Son our Saviour Jesus Christ, in this holy Institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood.'"

So changed, the Scottish prayers of Consecration, Oblation, and Invocation have appeared in all subsequent editions of the American Book of Common Prayer. They are traceable to the Scottish Books of 1755 and of 1744, Deacon's Liturgy of 1734, and the Non-Juror Book of 1718. General Convention adopted this part of Seabury's service because the delegates saw in it all the excellences of the English Rite of 1662, and, in addition, a more complete and more ancient Canon of Consecration.

The Proposed Book of 1786, although ignored in 1789 by both the House of Bishops and the House of Clerical and Lay Deputies, contributed greatly to the structure of the first American Prayer Book. From that Proposed Book the compilers of the Book of 1789 took the two sentences at the beginning of Morning and Evening Prayer ("The Lord is in His Holy Temple . . ." and "From the Rising of the sun even unto the going down of the same . . ."); the General Confession in Morning and Evening Prayer; and the innovation, not in the 1662 Book, of using the *Gloria in Excelsis* after the Psalms in Morning Prayer. The Book of 1789 followed the Proposed Book also in omitting the Athanasian Creed and altering the *Te Deum* and the marriage service. To the framework of the Proposed Book we owe the phrase in the *Te Deum*, "thou didst humble thyself to be born of a virgin," in place of "thou didst not abhor the Virgin's womb"; and the exclusion from the marriage service of the words, "with nobody I thee worship." The Proposed Book adopted the Office for the Visitation of Prisoners from the Irish Book of 1711, and the compilers of 1789 followed their example. This was kept in all editions until 1928.

The Proposed Book of 1786 contained a Form of Prayer and Thanksgiving to Almighty God for the Inestimable Blessings of Religious and Civil Liberty, to be used yearly on the fourth day of July, unless it happens to fall on Sunday, and

hen to be used on the day following. This the compilers of the Book of 1789 unfortunately failed to incorporate in the first American Book, because of the position taken by Bishop William White. However, a token of it appears in the Collect, Epistle, Gospel, and Lessons for Independence Day, added in 1928.

The 1662 Book of Common Prayer, which formed the groundwork of the 1789 Book, was in some places altered to conform to changed political conditions. The Prayer for the King was transformed into a Prayer for the President of the United States and all others in authority, the Prayer for the High Court of Parliament was changed into one for the Congress of the United States of America, and the Communion Service contributed to the Penitential Office for Ash Wednesday.

An innovation of rich spiritual significance in 1789 was the addition of a section called Forms of Prayer to be Used in Families. This was a small assortment of morning and evening prayers for use in Church families. The prayers were written by the Rt. Rev. Edmund Gibson, Bishop of London, a cleric termed by the Rev. John Wesley "a great man eminent for his learning." The prayers have remained in all subsequent editions.

The 1892 Standard Book was the fruit of twelve years of struggle for liturgical revision and enrichment. To the Rev. William Reed Huntington, more than anyone else, is due the praise of the Church for having forced her out of liturgical inertia and impelled her to begin the work of relating her worship more explicitly to the needs of contemporary man.

The 1892 Standard Book of Common Prayer differed from the Pre-standard Edition of 1789 and the Standard Edition of 1793-1871 in that five new sentences of Holy Scripture were added to the offertory section of the service of Holy Communion⁹ and fifteen new sentences to the introductory portions of Morning Prayer;¹⁰ the Magnificat and the Nunc Dimittis were added to Evening Prayer in their traditional positions; the patriotic spirit of the Protestant Episcopal Church was expressed by the insertion of a prayer for the President which is still in use in Evening Prayer; the Litany was enriched by the addition of a petition, "That it may please thee to send forth laborers into thy harvest"; the number of occasional prayers was increased by the addition of the present Prayer for Unity which was derived from the 1662 Accession Service, the Prayer for Missions which was written by Bishop B. P. Cotton of Calcutta in 1861 and revised in 1928 to purge it of its extreme Calvinism, and the Prayer

⁹ William McGarvey, *Liturgiae Americanae* (Philadelphia: Sunshine Publishing Co., 1895), pp. 94-98.

¹⁰ *Ibid.*, pp. 224-226.

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for Fruitful Seasons which was compiled by Bishop Whitehead of Pittsburgh. New Collects, Epistles, and Gospels were inserted for the first Communion on Christmas and on Easter Day, and a Collect, Epistle, and Gospel were provided for the Feast of the Transfiguration, which was set for August 6th. The growing custom of non-communicating high masses was discouraged by the adoption of a communion rubric requiring that "sufficient opportunity shall be given to those present to communicate."

The marriage service was altered by the insertion of a statement that marriage is "an honorable estate instituted of God in the time of man's innocence" — an assertion deleted in 1928. The Nicene Creed was ordered used in the service of Ordering of Priests and in the service for the Consecration of Bishops. Three prayers were added to the Burial Office, giving the officiating clergyman greater opportunity to be of help to bereaved people. Permission to shorten the Office of Communion for the Sick was a proper move, in line with the growing understanding of the psychological factors involved. A move to provide wider choice of Lessons and Psalms was made by the adoption of Tables for the Selection of Psalms, and Tables of Proper Psalms for Fast and Feast Days. Here the 1892 revision began a liturgical movement which found fuller fruition in 1928.

The Standard Book of Common Prayer, as revised and enriched by the 1892 General Convention, which met in Baltimore, was placed in the care of the Rev. Samuel Hart, D.D., as Custodian. Dr. Hart was then rector of Trinity Church, Hartford, Conn. He was followed, as Custodian of the Standard Book, by the Rev. Lucien M. Robinson, who in turn was succeeded in 1932 by the Rev. John Wallace Suter, D.D. On his death he was succeeded by his son, the Rev. John Wallace Suter, D.D., now Dean of Washington Cathedral.

Dr. William Reed Huntington and all others interested in the liturgical revision of the Book of Common Prayer felt the work accomplished in 1892 was incomplete, and therefore in 1913 a joint committee was appointed to report on the need for such revision and enrichment as would adapt the Prayer Book to present conditions. Fifteen years of liturgical study, the experience of World War I, an increased awareness of man's responsibility for his fellow men, the impelling need to relate scientific truth to the truths of the Gospel, the increased sensitivity to the needs of anxious, bewildered, and distraught people — all combined to impel the commission to undertake alterations which have proved of value to the moral and devotional life of the Church.

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f the Psalms make possible a more enlightening and inspiring worship. The various permissives for shortening the services increase the sustained interest of the worshipper. If these are wisely used by the officiant, they may contribute to greater devotion and richer spiritual growth; if they are unwisely used they contribute to spiritual impoverishment.

The elimination of twelve of the Offertory Sentences in Holy Communion which stressed personal responsibility or responding to individual needs through Christian acts of charity, was of questionable wisdom. The book was greatly enriched by the insertion of proper prefaces for the feasts of the Epiphany, the Purification, the Annunciation, the Transfiguration, and All Saints' Day. The service of Holy Communion was changed to permit the Ten Commandments to be read in a shortened form and to be omitted on all but one Sunday in the month. This permission runs the danger of lessening the worshipper's consciousness of the moral imperatives of the Gospel.

A rubric was inserted allowing a gradual hymn to be sung between the Epistle and the Gospel. The scope of the Prayer for the Whole State of Christ's Church Militant was expanded to include the blessed dead — by addition of the words "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service," etc. The word "Militant" was deleted from the title to indicate the blessed dead were included in the prayer. Other prayers for the departed were incorporated in the Burial Office and in Family Prayers, thus showing the Church's appreciation of the oneness of this life with that which is beyond.

The long exhortation, to be said after the Prayer for Christ's Church Militant and required to be read one Sunday in each month, was made optional on all days save the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday. The Prayer of Humble Access was moved from before the Consecration to immediately after the Lord's Prayer, where both are to be said before the reception of communion.

The three services of Baptism were combined, with rubrical directives adapting the service to the baptism of either infants or adults. A revision in the direction of humility and mercy, as well as truth, was the deletion from the Baptismal Office of the statement that the unbaptized child is "conceived and born in sin," as was the deletion from the Penitential Office of the phrase, "vile earth," which the 1892 book placed upon the Christian's lips and which savors of the doctrine of the total depravity of mankind.

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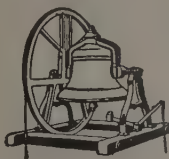
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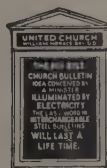
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The Psalter was revised in the interests of textual accuracy.

Certain changes were made by the 1928 Convention in the marriage service. The promises exacted of both the man and the woman were made identical; the word obey, and the clause "with all my worldly goods I thee endow" were removed; and a prayer for the blessing of the ring was inserted. The reference to the faithfulness of Isaac and Rebecca was eliminated and two new prayers were added, one for the gift of children and the other for the establishment of a home of blessing and of peace.

Over one hundred prayers were added to the book. They cover many fields of human endeavor and aspiration. Christian concern for good government is emphasized by the new Prayer for the President and by the Prayer for a Legislature. Christian education is brought before God in the Prayer for Religious Education (p. 42), and the Prayer for Children (p. 43). The needs of the Church Catholic are recognized in Archbishop William Laud's great Prayer for the Church (p. 37). Participation in the missionary work of the Church is assured those who will offer the Prayers for Missions (p. 38). The Prayer For Our Country (p. 36), written by the Rev. George Lyman Locke, rector of St. Michael's Church, Bristol, R. I., grants good citizens a Christian means of dedicating the land they love to the God who made it.

The additional prayers of 1928 have become of inestimable help to those who in this modern age have sought guidance in living, increase of faith, and clarity of vision. There is a richness in the Book of Common Prayer—a richness which has been made possible because the Book has grown during 400 years out of the experiences and the needs of the many as well as the spiritual insights of the few.

JERUSALEM CYCLE OF PRAYER

June

- 10. Keewatin, Canada: Joseph Lofthouse.
- 11. Kentucky, U.S.A.: Charles Clingman.
- 12. Killaloe, Kilfenora, Clonfert, and Kilmacduagh, Ireland: Hedley Webster.
- 13. Kilmore, Elphin, and Ardagh, Ireland: Albert Edward Hughes.
- 14. Kimberley and Kuruman, S. Africa: John Hunter.
- 15. Kobe, Japan: Michael Hinsuke Yashiro, Presiding Bishop.
- 16. Kootenay, Canada: Frederick Patrick Clark.

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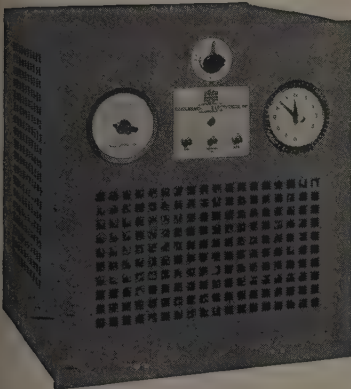
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GENERAL SECRETARY

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What Happened in 1549

(Continued from Page 17)

Cranmer's appeal to antiquity. One was that his Prayer Book got at the real root of all the "deformations" of medieval times, which sprang from the Western idea of the Atonement, and were manifested in such ways as the Propitiatory Sacrifice, the misuse of Penance for the palliation rather than the forsaking of sin, the penal horrors of Purgatory, and the fiction of a Treasury of the superabundant Merits of the Saints. Thus the English Reformation as expressed in the First Prayer Book cured the disease, while the Continental Protestants were treating the symptoms—and in the process were denying and finally destroying the priesthood and the liturgy in their domains.

The other result was that by being so ancient, the Prayer Book succeeded in being utterly modern. Other Protestant bodies had to wait until the nineteenth century for a real reformation; when the so-called "Liberal" movement at last broke through the unreformed medievalisms as to the character of God and the nature of the Atonement which had held unchallenged sway until then. The disrupting struggles over "Modernism" and "Fundamentalism" which have afflicted Protestant and Roman Churches alike—and for the same reason, because of the presence of an uncriticized "Romanism" in both—have not touched the Anglican Communion. Cranmer's First Prayer Book needed no alteration to make the shift of emphasis from God's wrath to his love. This emphasis seemed revolutionary to others; but Cranmer by his appeal to the Primitive Church had established it once for all for us.

Thus the First Book of Common Prayer set forth the essential content of the English Reformation. It determined the character of the Anglican Church, as a vital, practical, and deeply ethical system. Subsequent alterations in details of the Prayer Book have not changed it, nor have later vicissitudes of the Church been able to subvert it. Every crisis, every adversity, has raised up, from no other source, new champions of a living Catholic and Apostolic faith. Thus the Oxford Movement, which arose in the days of the Church's greatest weakness, and transformed it from a bankrupt national sect to a great international communion, was in fact a liturgical movement, based upon the Prayer Book, and believing that the Church meant what it said when it talked to God. And the whole body of Anglican divinity, which is now the foremost in the world, is at every point rooted deep in the Book of Common Prayer. "What happened in 1549" effectively decided the quality of the Anglican mission and message to the peoples of the earth.

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DIOCESAN

PENNSYLVANIA

Anonymous Laymen Give \$20,000 for Suffragan

Main business of the 165th annual
convention of the diocese of Pennsylvania
was election of a suffragan bishop for the
diocese. But before the balloting, which
chose the Rev. J. Gillespie Armstrong,
3d, for that position began, four laymen
made an anonymous contribution of
\$20,000 to defray expenses of the new
office for the next two years.

The committee on clerical salaries re-
commended that in missions and aided
parishes the minimum shall be \$2,700 for
the first year after ordination, and \$3,000
thereafter.

A memorial to General Convention
was adopted, recommending further con-
sideration and study of Canon 18, con-
cerning marriage.

In adopting a budget for 1950, the
sums of \$225,000 for National Council
and \$367,000 for the diocese were ap-
proved.

ELECTIONS. General Convention: Clerical, J. G.
Armstrong, N. B. Groton, J. M. Niblo, E. F. Sal-
mon. Lay, S. Ervin, S. F. Huston, R. T. Mc-
Cracken, T. B. K. Ringe.

New standing committee members: Spencer Ervin,
E. Clay.

Diocese Protests Reference to Henry VIII Myth

A reference in a news service story to
the "Protestant Church of England,
which was established in the 16th cen-
tury by King Henry VIII after he broke
with Rome" has been protested by the
diocese of Pennsylvania.

The statement in which the reference
was made was carried in a United Press
dispatch from the Vatican describing the
visit of Princess Margaret of England
with the Pope. The U.P. dispatch was
used in the *Philadelphia Inquirer*.

At the convention of the diocese in
Philadelphia, Bishop Hart and Suffra-
gan Bishop Remington of Pennsylvania
and the Rev. J. Gillespie Armstrong, 3d,
newly-elected suffragan of the diocese
signed a statement of protest that was
later approved by all of the lay delegates
and most of the priests present. Drafted
by the Rev. William H. Dunphy, the
statement said:

"We, the undersigned, hereby enter a
vigorous protest against the untruth in this
morning's *Inquirer* to the effect 'that the
Church of England was established in the
16th century by Henry VIII after he broke
with Rome.'

"On the contrary, the Church of Eng-
land was in existence as an organic part
of the Holy Catholic Church of Christ for
nearly a thousand years before Henry
VIII. Henry put into force the ancient laws
of Church and State, which forbade papal
interference with the internal affairs of the

English Church. Both Church and nation
however, emphasized the fact that the
Church of England continued—after the
Reformation no less than before—as the
ancient Catholic Church of the land.

"Your assertion that we owe our estab-
lishment to this royal tyrant is unfounded
and is simply a gratuitous reflection on our
beloved Church."

VIRGINIA

Director of Shrine Mont

The Rev. Francis W. Tyndall, rector
of Rivanna parish in Fluvanna County,
diocese of Virginia, has been appointed
director of Shrine Mont vacation and
conference center at Orkney Springs, Va.
Bishop Goodwin of Virginia has also ap-
pointed him summer rector of the Ca-
thedral Shrine of the Transfiguration at
Shrine Mont.

Mr. Tyndall will be on leave of ab-
sence from his parish, and in residence at
Shrine Mont, from June through Sep-
tember. He has announced that the 20th
annual seminar for clergy of the Gen-
eral Church, August 1st to 12th will be
devoted to the 400th anniversary of the
Book of Common Prayer. Among lec-
turers will be: the Very Rev. John W.
Suter, D.D.; Canon George J. Cleave-
land; the Rev. Messrs. William H.
Dunphy, Ph.D., Churchill J. Gibson,
D.D., and William C. Roberts.

The dining-facilities have been nearly
doubled, a new porch added, central hall-
way and four cottages painted, two new bed-
rooms and an additional sitting room
added.

CHICAGO

McLaren Foundation

A secluded and attractive center for
weekend conferences and schools of reli-
gion is being developed in Sycamore, Ill.,
50 miles west of Chicago, by the Bishop
McLaren Foundation. [William E. Mc-
Laren was bishop of Chicago from 1871
to 1905.] The Catholic Club of Chicago
decided to devote its final meeting of the
season on May 23d to publicizing and
acquainting its members with the Founda-
tion's plans.

Development of the Foundation was
prompted by the need for facilities for
bringing together clergy, teachers, and
other workers in scattered parishes who
need to consult each other. It was also
prompted by the need for retreat facili-
ties and for facilities for gatherings of
laymen and young people.

The Foundation is established in build-
ings once occupied by St. Alban's School
for Boys. Situated on the 60 acre campus
are chapel, modern fireproof dormitory,
gymnasium, and administration building.

maintaining classrooms, dining hall,anges, conference rooms, and auditorium.

To reach its maximum usefulness and include establishment of a clergy house of Studies and College of Preaching the Foundation will need building repairs, new furnishings, and equipment costing \$50,000.

EASTERN OREGON

Blister Club

The six members of the bishop's committee met in the 10x24 foot parish house at St. James' Mission, Milton, Oregon and decided that one of their most urgent needs was additional space. With no funds but with plenty of determination they drew up plans for larger quarters.

One month later they sat in their new building . . . thanks to the "Blister Club." Anyone who was willing to work hard enough on the proposed building to get a blister on his hand could be a member of the club. Some forty men won their certificates of membership by wielding hammers and saws. A few were given honorary memberships for contributing money.

The new building cost about \$500 more than the total amount donated. It now houses a monthly men's forum, a weekly square dance, Army of the Faithful, Woman's Guild, Church school, and the vicar's study.

NEW JERSEY

Closer Affiliation of Cathedral With Diocese Approved

Closer affiliation of Trinity Cathedral with the diocese of New Jersey was decided upon at the convention of the diocese, meeting May 3d and 4th at the cathedral, and the necessary legal steps were authorized.

Elected to the new cathedral chapter were the Rev. Messrs. John V. Butler, Arthur J. Blythe, Raymond H. Miller, and James E. Purdy; Gen. James I. Powers, the Hon. Ralph W. E. Donges, Mr. C. G. Holmes, and Dr. E. S. Vallis.

The diocese was urged to support the work of the new Evergreens, diocesan home for the Aged, and of the two diocesan schools, St. Mary's Hall in Burlington and St. Bernard's School for boys in Gladstone.

The convention postponed discussion of the 1950 missionary budget until a special session in the fall.

ELECTIONS. Deputies to General Convention: Merical, W. H. Stowe, J. V. Butler, R. B. Gribbon, M. Adams; lay, A. B. McGowan, F. M. Pearce, B. Tomlinson, E. S. Wallis. Standing committee, Rev. R. G. Williams, the Hon. C. P. Hutchison.

"Tarry Ye..."

(St. Luke 24:49)

These are Jesus' own words to His disciples. His commands, really. Compliance with His will for them brought them their Whitsuntide. Tarry! Wait is the word we'd use. So many times Our Lord seems to want to slow us down but with our steam up and raring to go we have a tendency to crowd Him a bit. But Our Lord simply cannot be crowded, or pushed around, or even speeded up, yet, at times, He acts even quicker than lightning!

Most of us have been guilty more than once in having been impatient because Our Lord hadn't answered our prayers, or even made His way known to us more quickly. Quite recently He kept us waiting exactly five months before revealing His plan for us on a way of life to be followed, but when it came, it was clear as day, and so much more satisfying and wonderful than our

speeded up idea could possibly have been. Wait! Wait! The very word seems to be the key-word for Whitsuntide. And right here pops into our mind some beautiful words we used to sing in our chorister days, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Find them in The Scriptures for yourselves, won't you—we believe you'll appreciate them the more for the searching.

Or, again, "wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

May Whitsuntide have a richer, fuller, deeper meaning for us all than perhaps it has ever plumbed for us before.

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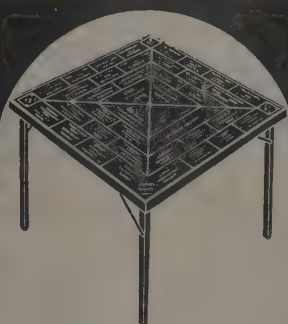
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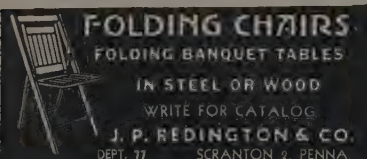
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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"*

Stanley A. Macdonell, Priest

The Rev. Stanley Allen Macdonell, priest-in-charge of the Central Maine Mission died after suffering injuries in an automobile accident on Thursday of Easter week.

Services were conducted at St. John's Church, Brownville Junction by Bishop Loring of Maine. The Rev. Francis A. Ransom, formerly priest-in-charge of Brownville Junction, was officiant at the Burial Office; the Rev. Ernest O. Kenyon read the lesson; the Rev. Tom G. Akeley was the celebrant at the Requiem Eucharist. The Rev. Hazen F. Rigby was the bishop's chaplain. The bishop administered absolution.

Through his missionary work, the Rev. Mr. Macdonell was known in Brownville Junction, Milo, Greenville, Onawa, Dennistown, Guilford, Jackman, Dover-Foxcroft, Dexter.

He was born in London, Ontario in 1881. After completing his education at Undergraduates College and Theological School and Huron College he was ordained priest in 1912. He served parishes at Merlin, Tyrconnell, and Stradford, Ont.; Decatur, Ill.; and Fort Fairfield, Maine.

William Arthur Warner, Priest

The Rev. William Arthur Warner, a retired priest of the diocese of Pennsylvania, died on May 15th and was buried from St. Andrew's Collegiate Chapel, Philadelphia Divinity School, May 18, 1949.

He was educated at St. Stephen's College, Columbia University and at Philadelphia Divinity School. His ordination to the priesthood was in 1898.

Churches which he has served include St. Michael's, New York City; Trinity, Collingdale, Pa.; Christ, Millville, N. J.; and St. Andrew's Church, Philadelphia. He has also served on the Pro-Cathedral Staff in New York City, at the Free Church of St. John, Philadelphia, and at Grace Chapel in Philadelphia.

The Rev. Mr. Warner was also secretary to the Bishop of Pennsylvania, secretary of Philadelphia Divinity School, secretary of the Bishop White Prayer Book Society, and superintendent of the Home Missionary Society of Philadelphia.

Surviving are his wife and one daughter.

Mrs. Frank Hudson Hallock

Anne Walbridge Hallock, widow of the Rev. Frank H. Hallock, S.T.D., late professor of the Old Testament at Na-

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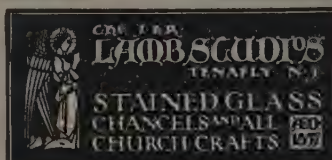
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DEATHS

shotah House, died May 15th in Chisholm, Minn., at the age of 68.

Burial was in the cemetery of Nashotah House on May 19th and was preceded by services in the Nashotah chapel with the Very Rev. William H. Nes, D.D., taking the Office, the Rev. W. Freeman Whitman, S.T.D., celebrating the Requiem Mass, and the Rev. Lloyd E. Thatcher administering the Absolution and taking the committal.

Surviving are a daughter, Mrs. A. D. Klein; two sons, Dr. Richard T. Hallock and the Rev. Donald H. V. Hallock; two sisters, Mrs. H. B. Fuessenich and Mrs. Charles H. Ringleb; two brothers, Leonard and Roland Brown; ten grandchildren, and one great-grandchild.

Mrs. John Wallace Suter

Margaret Sturgis Suter, wife of the Very Rev. John Wallace Suter, Dean of Washington Cathedral, and custodian of the Book of Common Prayer, died on May 22d. She had been ill only a short time.

Mrs. Suter, a native of New Haven, Conn., came to Washington in 1944 when her husband was made dean. They had been married in 1913.

Mrs. Suter was the daughter of William Codman Sturgis and Carolyn Hall Sturgis, and the granddaughter of Russell Sturgis. Her father was teaching at Yale University at the time of her birth.

In addition to her husband, Mrs. Suter is survived by a daughter, Mrs. Margaret Rood, of Washington, D. C.; two sons, Richard S. Suter, of Alexandria, Va., and John W. Suter, Jr., of Grosse Point, Mich.; two brothers, Alanson H. Sturgis, of Milton, Conn., and Norman R. Sturgis, of Boston, Mass.; a sister, Miss Julie Sturgis, of Boston; and five grandchildren.

Funeral services were held in Washington Cathedral on May 24th. Bishop Dun of Washington conducted the services assisted by Bishop Peabody of Central New York and the Rev. Hugh D. McDandless, rector of the Church of the Epiphany, New York, of which church Dean Suter was formerly the rector.

Editor's Comment:

The sympathy of the entire Church goes out to Dean Suter on the death of his beloved wife. An article by the Prayer Book custodian was to be one of the features of this special number, but Mrs. Suter's illness made this impossible. Wherever Mrs. Suter was known, the rejoicing of the present occasion is tempered with sorrow that she will not be with her husband and her friends to share it. May God grant her an entrance into the land of light and joy in the fellowship of His saints.

SCHOOLS

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Mabel B. Turner, Principal, Washington 16, D. C.

NOTICES

MEMORIAL

KELLAM—In Loving Memory of Harry Malcolm Kellman, priest, who entered Life Eternal, June 3, 1945.

CLASSIFIED

BOOKS

SECOND HAND AND NEW BOOKS. Liturgy ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for Lists. Francis, 29 Lower Brook St., Ipswich, England.

BOOKS WANTED

RELIGIOUS LIBRARIES purchased. Send list or write for details. Baker Book House, Grand Rapids 6, Michigan.

COMPARATIVELY RECENT novels for women patients of Protestant Home. Communicate E. Mossman, Guion Road, Rye, New York.

CHIMES

AMPLIFIED Church Tower Chimes on Display. Frazee Organ Company, 10 Lincoln Street, South Natick, Mass. Telephone Natick 2537.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR RENT

FIRST FLOOR APARTMENT in country house, spacious grounds. Bed-sitting room, bath, kitchenette, private porch. Swimming privilege. E. H. W., P. O. Box 474, Huntington, L. I., N. Y.

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EPISCOPAL COTTAGE of Chautauqua, Inc. Simple but comfortable rooms at famous Chautauqua, N. Y., are available for the 1949 season. For information and reservations write: Mrs. W. D. McCreery, President, Episcopal Cottage of Chautauqua, Inc., 5840 North Bay Road, Miami Beach 40, Florida.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, N. Y. Closed for the summer after June 10th. Will reopen Monday, October 3d, 1949.

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PURE IRISH LINEN, pre-war qualities, D.M.C. imported embroidery thread, patterns, transfers, for all Altar and vestment needs. Also cassock cloth, books, etc. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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CHANGES

Appointments Accepted

The Rev. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Germantown, Pa., is now serving also as rector of St. Nathanael's Church, Philadelphia. Address: 59 W. Tulpehocken St., Philadelphia 44, Pa.

The Rev. Edmund Berkeley, formerly rector of All Saints' Church, Roanoke Rapids, N. C., and priest in charge of missions in Littleton and Northampton County, is now rector of Galilee Church, the Bishop Tucker Memorial, at Virginia Beach, Va. Address: Rectory, W. Fifty-Third St., Virginia Beach, Va.; church, P. O. Box 247, Virginia Beach, Va.

The Rev. Joseph L. Brown, Jr., formerly priest in charge of Trinity Mission, San Antonio, Tex., will become rector of St. Mark's Church, Richmond, Va., on September 1st.

The Rev. Richard S. Corry, formerly vicar of St. Mary's Mission, Honolulu, is now rector of St. Mary's Church, E. Providence, R. I. Address: 83 Warren Ave.

The Rev. Shirley B. Goodwin, formerly rector of All Saints' Church, Attleboro, Mass., is now rector of Trinity Church, Portland, Me. Address: 119 Coyle St.

The Rev. Luther Oliver Ison, formerly vicar of St. Matthew's Chapel, Gold Beach, Ore., and St. Timothy's Chapel, Brookings, is now rector of St. Mary's Church, Napa, Calif.

The Rev. Arthur H. Luedin, who formerly served Zion Church Morris, N. Y., is now serving Grace Church, Hulmeville, Pa.

The Rev. A. Benjamin Narbeth, formerly rector of the Memorial Church of St. John, Ashland, Pa., is now assistant rector of Trinity Memorial Church, Binghamton, N. Y.

The Rev. Julius A. Pratt, formerly rector of Grace Church, Whiteville, N. C., will become rector of Otey Memorial Parish Church at Sewanee, Tenn., on June 15th, succeeding the Rev. A. C. Adamz, who was forced to retire because of ill health, and the Rev. Dr. G. B. Myers, who has been serving as acting rector.

The Rev. Andrew McCoy Van Dyke, formerly rector of St. Clement's Church, Hawthorne, N. J., is now executive secretary of the Episcopal League for Social Action. On August 1st he will move to Middleton, N. J., where he will be rector of Christ Church. Address: 155 Washington St., New York City.

Changes of Address

Chaplain (Lt. Col.) John F. Daniels, formerly addressed at 81st Fighter Wing Hq., APO 959, San Francisco, should now be addressed at 612 Western Ave., Watertown, Wis.

Chaplain (Capt.) William R. S. Donaghy, formerly addressed at 11th A/B Det. Post Office, 82d A/B Division, Fort Bragg, N. C., should now be addressed at Camp Kilmer, Pers. Center, New Brunswick, N. J.

The Rev. William Macbeth, rector of Emmanuel Church, Alexandria, Va., formerly addressed at the Presidential Garden Apts., Russell Rd., Alexandria, should, after July 15th, be addressed at 416 W. Braddock Rd., Alexandria, Va.

The Rev. Charles D. Pitkin, deacon in charge of Calvary Church, Idaho Springs, St. Paul's, Central City, and Grace Church, Georgetown, Colo., formerly addressed at 1529 Pearl St., Denver, should now be addressed at the Radium Hot Springs Hotel, Idaho Springs, Colo.

The Rev. Norman J. Thurston, who has been serving Ascension Church, Ontonagon, Mich., has had a change of address to 505 Houghton St., Ontonagon.

Ordinations

Deacons

Kansas: James Walter Heilman was ordained deacon on May 19th by Bishop Fenner of Kansas at Emmanuel Church, Olathe, where the Rev. Mr. Heilman will be deacon in charge. The Rev. G. L. Evans presented the candidate. The Rev. William C. Heilman, father of the candidate, preached the sermon. The candidate was to have been presented by his brother, the Rev. William J. Heilman. The latter was prevented from coming to the service when his plane was grounded in Texas. Address: 513 E. Cedar, Olathe, Kansas.

CLASSIFIED

FOR SALE

ELECTRIC ESTEY ORGAN: In use 13 months. Excellent tone, condition like new. Reply to T-273, The Living Church, Milwaukee 3, Wis.

POSITIONS OFFERED

SMALL PARISH, southern Wisconsin, of priest use of vicarage during month of July consideration for Sunday Eucharist. Reply to T-288, The Living Church, Milwaukee 3, Wis.

WANTED—Middle aged refined lady to share home in South Florida. No children, nor p. References. Reply Box W-287, The Living Church, Milwaukee 3, Wis.

WANTED by a medium sized Southern Parish single person to act as Director of Religious Education and Parish Secretary. Please apply the Rev. Albert C. Morris, St. James' Church, Greenville, Mississippi, stating qualifications and salary expected.

ORGANIST-CHOIRMASTER, Southern Parish, 650 Communicants in University and industrial town. Two choirs. Salary \$1800. Opportunity private teaching. Immediate opening. Reply Box T-286, The Living Church, Milwaukee 3, Wis.

MANAGING EDITOR: Preferably a layman. Strong Church background and literary skill most important than journalistic training. Duties consist of editing, makeup, and planning news coverage articles. The Living Church, 744 North 4th St., Milwaukee 3, Wis.

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EPISCOPAL CHURCHWOMAN desires to organize and open a private or parochial day school. Would consider position in an existing school. Fully qualified in religious and secular education, a recreation, including music and art, and administration. Seventeen years teaching experience, kindergartens through senior high. Best references. Reply Box M-283, The Living Church, Milwaukee 3, Wis.

SUCCESSFUL RECTOR desires larger opportunity because of educational needs of children. Of standing preacher, faithful pastor, successful youth center founder. Central Churchman. Minimum spend \$3600 plus house. Highest references, Clergy and Bishops. Reply Box S-289, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, adult and youth choir experience, University of Michigan graduate. Thomas J. Tonneberger, 212 Logan, Tecumseh, Michigan.

CHOIRMASTER-ORGANIST, prominent singing teacher of singing and choral conductor desires change. Knows Protestant and Catholic service and is expert in Boy Choir and Multiple Chorus System. Would accept position as Director or Unexcelled references. Reply Box F-279, The Living Church, Milwaukee 3, Wis.

CHOIR DIRECTOR AND ORGANIST, teacher of singing, seeks position where wife, experienced both in office procedure and youth work, could be employed as Church Secretary or Youth Director. Reply Box F-280, The Living Church, Milwaukee 3, Wis.

RECTOR 42, unmarried, Prayer Book Churchman, regarded as exceptional preacher and excellent with young people, wishes to hear from a city pastor offering a good opportunity for growth. Willing to act as Locum Tenens for a month to look over the field. Location of city immaterial. Recommended by Present Bishop. Correspondence invited. Reply Box H-277, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER—Age 28, Experienced, B.S. & M.A., Candidate for M.S.M., Union Theological Seminary '51. Northern Jersey. Reply Box O-282, The Living Church, Milwaukee 3, Wis.

PRIEST, 27, unmarried, preacher, pastor, Prayer Book Catholic, desires parish; salary \$3000 a month or apartment. Reply Box T-281, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic, 31, south of Mason-Dixon line and most desirous of living back on the north side again. Hard worker, very successful with young people. Married. Baby. Stipend, \$3000 a month. Reply Box M-278, The Living Church, Milwaukee 3, Wis.

TEACHER, wishes position in Church Preparatory School for fall term. History, associated subject English. Clerical, academic references, Master's degree. College experience, T. V. Theobald, 146 Shawell Park, Syracuse, N. Y.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th & St. Paul
D. F. Fenn, D.D., r
7:30, 9:30, 11; H Eu daily

BUFFALO, N. Y.

PAUL'S CATHEDRAL Shelton Square
Rev. Edward R. Welles, M.A., dean;
R. R. Spears, Jr., canon
8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ANDREW'S Main at Highgate
John W. Talbott
Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
n 10, C Sat 7:30

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CHICAGO, ILL.

ONEMENT 5749 Kenmore Avenue
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Robert Leonard Miller
8, 9:15, 11 HC; Daily 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r
20 Stewart Avenue
7:30, 9, 11 HC Others posted

CINCINNATI, OHIO

MICHAEL AND ALL ANGELS 3626 Reading Rd.
Francis Campbell Gray, r
Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
n 10, C Sat 7-8

DECATUR, ILL.

JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
5 MP, 7:30 HC, 5 EP

DENVER, COLO.

ANDREW'S Rev. Gordon L. Graser
5 Glenarm Place
Masses: 8 & 10, Ev & B 8; Daily: 7:30 ex Mon
Thurs 7; C Sat 5, Close to Downtown Hotels.

MARK'S Rev. Walter Williams
E. 12th Ave. & Lincoln St.
8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
& HD 7; Wed 10; C by appt, Near State Capitol

DETROIT, MICH.

CARNATION Rev. Clark L. Attridge, D.D.
131 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
7:30, 9, 11; Weekdays Eu 7, 10; Fri
equiem 7:30, MP 9:45; 1st Fri HH & B 8:15;
at 4:30-5:30, 7:30-8:30 & by appt

MADISON, WIS.

ANDREW'S 1833 Regent St.
Edward Potter Sabin, r; Rev. Gilbert Doane, c
8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
5 EP. Open daily 7-6

BARTHOLOMEW'S Park Ave. & 51st St.
Geo. Paul T. Sargent, D.D., r
8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Williger, Ph.D.
HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Madway and 155th Street
HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 10
MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
appt

MARY THE VIRGIN Rev. Grieg Taber, D.D.
h Street, East of Times Square
Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
0 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

NEW YORK CITY (Con't)

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 25th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

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Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, ThB.
Sun: Holy Eu & Ser 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11; Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs &
HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

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Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

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CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubbs, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HC Wed 7:30, HD & Thurs 9:15

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,
EP Ser & B 8; Daily Masses: 7, Fri 8 MP & B;
C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 & 7 and by appt

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; EV, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

CHURCH SERVICES NEAR COLLEGES

BUFFALO STATE TEACHER'S COLLEGE

ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sun 8, 11; College Club 1st & 3rd Mon 8

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Louis W. Pitt, Visiting Chap, Rev. William J.
Chase, Asst Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
12 Noon; HC Tues, Wed & Thurs 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

GEORGE WASHINGTON UNIVERSITY

ST. JOHN'S Rev. C. Leslie Glenn, D.D., r
Lafayette St., Washington, D. C.
Sun 8, 9:30, 11, 7:30, Canterbury Club 8:30
Mon, Tues, Thurs, Sat, 12; Wed, Fri 7:30;
HD 7:30 & 12

HARVARD, RADCLIFFE

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg,
Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF MISSOURI

STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
7:30, 11 HC; Daily EP 5:15

NEW PALTZ STATE TEACHERS

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

PRINCETON UNIVERSITY

PROCTOR FOUNDATION Rev. H. B. Cannon, Chap
Services in the Marquand Transsept of the Uni-
versity Chapel
Sun 9:00—Breakfast served at Proctor Foundation
House following 9 o'clock Communion
Weekdays Tues & Fri 7:45

TRINITY CHURCH Rev. John V. Butler, D.D., r;
Rev. Haig J. Nargesian, c
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

SANTA BARBARA COLLEGE UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30, 9:30, 11; 7:30 Ev

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily: 7, 5:30, Wed 10

UNION COLLEGE

ST. GEORGE'S Schenectady 5, N. Y.
Rev. Darwin Kirby, Jr., Rev. David Richards
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11
Morning Service, Ser, Nursery; Daily: Eu 7; Thurs
10; HD 7, 10

VASSAR COLLEGE

CHRIST CHURCH Acad. & Barclay, Poughkeepsie,
New York
Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.;
Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30; 8; HD or Thurs 10, other days
9; College supper-discussion, Fri 6

UNIVERSITY OF WASHINGTON

CHRIST CHURCH SEATTLE, WASHINGTON
Rev. W. W. McNeill, Jr., r; Rev. D. R. Cochran, Chap
Sun 8, 11, 6:30 Ev; Wed & HD 7

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